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VOICE OF MISSIONS.

Published Monthly and Bi-Monthly
39 Young St., Atlanta, Ga.

As the Organ of the Missionary Department Of the A. M. E. Church

PRICE, - 50c. a year.

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☞ All Business Letters addressed to C. S. Young, or Voice of Missions, 39 Young Street Atlanta, Ga.

Entered at the postoffice at Atlanta, Ga., as second-class mail matter.

VOL. II. ATLANTA, GEORGIA, SEPTEMBER, 1894. NO. 9.

Liberian Mission, Its Origin and Present Need.

ESSAY BY JENNIE HIGGINS, WASHINGTON C. H., O.

The revived spiritual life of recent years, has shown itself as it was natural it should, in an increasing interest in the extention of the kingdom of Christ, both at home and abroad. The churches of Christ have all more or less, received a missionary impulse, and have felt constrained to both contribute to and take part in the great work of the world's evangelization.

It is well perhaps, that particular churches and societies should concentrate their forces on special parts of the fields and keep up an inteligent and prayerful interest in these, by furnishing their members with regular information as to what is being done in them.

There is danger however, of too narrow a view being taken of what after all is but one enterprise.

It is desirable that the whole church should know the extent to which the master's commission, "Go ye into all the world and preach the gospel to every creature," is being carried out.

The whole church should know the progress of these missions in which they are especially interested and are helping to support. One has but to read the annual reports or the magazines of the leading missionary bodies to see what a long line of missions there are in operation and how little we who are at home know of this great enterprise.

The one essential duty of the missionary is to carry the message that God hath given us eternal life and this life is in His Son; his one aim is to obtain the acceptance of this message in faith and love.

This seemed to be the main object and aim of those who founded the first Liberian mission of which we had any account at our command, and this was more than seventy-five years ago, when Liberia, on the west coast of Africa, was considered for the purpose of opening a mission looking to its Christianization. In March, 1821, the American Baptist board of foreign missions prepared the way for sending missionaries to this field, and we find that in Richmond, Va., two local preachers of color and above denomination, who had been slaves, namely Lotte Carey and Colin Tegue, bought their freedom, took their families, crossed the ocean and founded a mission at Monrovia, Liberia. The wives of these men were very pious women, who did much towards opening up this mission field.

Rev. Carey gave up a very lucrative postion, that of $700 per year, as a support of his wife and children. He went with a great desire to help Christianize Africa and was often sought by the authorities to take a place under the civil government, but always refused, except that of general inspector. The colony was dear to his heart.

During his abode at Freetown he crossed the river and labored among the Mandingo tribes. At this point quite a number imbraced the Christian faith and in January, 1823, a meeing house was erected. Among the converts at this place there was a native called John whose whole deportment was an honor to his Christian profession. He heard of Mr. Carey's labors and came a distance of eighty miles to be baptized, and began at once to make himself useful in this mission work, and was an agent in the conversion of many of the natives.

In 1826, among other missionaries, one Mr. Force, a printer, established a newspaper in Monrovia called the Liberian Herald, which did much in this work.

In 1827 Mr. Carey established schools at Bigtown and Grand Cape Mount, the king of the tribe, took great interest in having the work progress. These schools served the double purpose of both school and meeting house, from which Rev. Carey preached to the natives and John interpreted his sermons.

During the year 1828, under the labors of Mr. Carey, three Sunday schools and four day schools were established and considerable progress was noted, furnishing matter for much to be said about the work at this time. But we must come nearer our present day, believing the need of the Liberian Mission to be among the most important features of this hour, and as members of the Womans' Mite Missionary Society, of which this convention is held in the interest, embracing the whole of the Third Episcopal district of this great, grand and noble church of ours, which today stands second to none of color in the world's history. We believe that, although one of our strongest leaders, in the person of Bishop D. A. Payne, who figured so largely in the organization of this convention one year ago, has finished his work and gone to reap his reward in the Beulah land, that we still have a work yet unfinished, which must be attended to by rallying to the standard of our profession, and the different calls of our worthy leaders who still remain with us. And we should feel that the responsibility is growing upon us as the ranks of the more experienced grow thinner. We must as much as in us lies the power, arouse an interest for the redemption of our father land.

Now we believe Liberia to be one of the most important fields to which we as a variety of the race of man should direct our best efforts to this field, where is the origin of our noble church work, though not of as long standing as some others. We find under the leadership of some of our worthy representatives such as our noble-hearted Bishop H. M. Turner and all the other dear, self-sacrificing ones who have bravely sacrificed the comforts of home and loved ones, faced the dangers of the mighty deep and the fever of that continent whose people their hearts delight to serve, to these and the zealous efforts of our Parent Home and Foreign Missionary Society, and the few who have nobly stood by them is due the honor for the present encouraging outlook, but this is nothing to what it might be if all our churches would enter into the spirit of this work and operate the mite plan on a systematized basis. In the thirteenth letter to the Christian Recorder of Bishop Turner's "Travels in Africa," we find that Rev. Daniel Coker played a very prominent part in the early seitlement of Liberia, and that the first Methodist church established there was the A. M. E. church, by whom the bishop could not say, but informed us that tradition says this church was afterwards sold out to the M. E. church. He also tells us that the hospitality of the Liberians has no limit.

But though at that time the chief deficit of that republic was the absence of a bank. But we see by our last month's number of the Voice of Missions that this deficit has been remedied by the recent establishment of that great arm of civilization, a national bank, that proposes to enter business transactions with the nations of the world in common with other banks of its character.

We learn by the report of the African International, Commercial and Migration Society, which was organized January the 19th, 1894, that Liberia has had an organized government for nearly 50 years which has clearly demonstrated the black race to be capable of self-government.

The present objective points for the steamship of the A. C. C. and M. Co. will be Savannah, Ga., and Monrovia, Liberia.

Then as a race it is ours to trust God, work and wait.

And we believe if the columns of The Voice of Missions and woman's light and love for heathen Africa were consulted more freely and more generally they would doubtless bring threefold the interest when compared with that of other years, and in the general judgment we might be constrained to exclaim: Lord, when did we see Thee hungry and athirst and gave Thee meat and drink, or naked and clothed Thee? Now, we believe a combined effort along this line would bring the answer: "Inasmuch as you have done this unto one of the least of these, my little ones, you have done it unto me."

Now, we perceive that the better plan is to ever keep before our people the necessity for a deeper interest in giving liberally of whatever we have, whether it be time, talent or money. A persistent effort along this line will eventually terminate in reaching the heart and purse just as surely as the intellect is reached by hearing and when this interest is thoroughly established and these mites whatever they may be, are truely dedicated to the advancement of Christ's kingdom, they are destined to become a great power for good far excelling all human expectation. Then to promote the best interest of the Liberian mission, we must accept all discouraging disappointments with submissive meekness then labor on with renewed zeal, leaving the result with God, who is the finisher of all good work.

And as this special variety of the race of man, we cannot afford to relax our vigilence along this line, although the improvement is apparent and we have much for which to be encouraged. The indications are that we are gaining confidence in the efficiency of our leaders. This insures a brighter future and will stimulate to greater inspirations and more zealous efforts for the spiritual interest of others. So much for that, but ways and means to the desired end is established and maintained by patient perseverance, and the spirit of devotion to the missionary commission in general we perceive to be the present need of the Liberian Mission.

It is said that Rome was built by her stay-at-homes. Then if we have the same spirit in us that was recommended by the great apostle and proved to be the spirit of Christ, we will find this Spirit bringing us in harmony with His commands, filling us with the missionary spirit and urging us forward in the work for the salvation of men. And while it is true that we cannot all go to Africa, it is also true that we are not all needed there; but we can all lay upon the altar for missions some of the product of our earthly prosperity and send that there through others, and so far as in us lies the power, obey the Lord's command, for we know it is our indispensable duty to employ every endeaver in arousing the latent powers of benevolence and charity, which manifest the highest excellence of Christianity, and may secure to the Afro-American the honorable title of master builder in the Liberian mission field.

LORD BISHOP TANNER.

People often think they are smart, when they are displaying ridiculous ignorance. A brother minister with his face lit up by a smile, said to us the other day: "Why don't you stop poking fun at Bishop Tanner?" We replied in what respect? By calling him Lord Bishop, he responded. We simply answered him by saying you ought to travel, and see and hear something. Colored people in the United States are kept so far from the touch and refined propinquities of dignified station that they have but little conception of the higher phases of society. Bishop Tanner was for a whole quadrennium the Bishop of a territory, where the people, in consideration of his exalted station, knew him as a Lord and so addressed him, both in words and dry letters, and according to the custom of civilization, a man once a governor or a general, or a colonel, or a captain, or an honorable, or a chaplain, or a lord, or a earl, or a marquis, or a duke, always is complimented with the title. For even those titles, that are hereditary may be lost or absorbed in others by promotion. Yet the former title may be used as complimentary, or else the Encyclopædia Britannica is at fault. So that settles the Lordship of Bishop Tanner if any one chooses to use the title. And while we are upon this point, it is well enough to say that we see no reason in the Negro eternally aping the whites any way. There are some colored people who are always pointing to the lowest manners, customs and habits of the white. If white folks don't do or say it, it is wrong; but if they do or say it, it is right. And the American white people themselves have been sticking their nose in the dirt ever since the days of Thomas Jefferson, up to the time that Jefferson became president of the United States. The presidents wore three-cornered chapeaus and a style of dress, which distinguished them from ordinary people and their cabinets did the same. But when Jefferson became president, he dropped all style and carried his shad-bellied coat and flap pants into the white house, and every body tried to imitate him and the American congress went so far as to enact a law that even foreign ministers should wear no dress that would distinguish them from a rustic, causing many of the nation's representatives to blush with shame in the presence of representatives of inferior countries. But the poor Negro, he must naturally come behind all and wear rags and tatters to win sympathy, for there is certainly no respect in it. If the colored Methodists and Baptists of the United States had good sense, they would meet in organic conventions and revise their articles of religion, the rules of their faith and order, and our general rules, and fix up a system of religion adapted to our race and the cosmopolitan needs of the world. There is not an article of religion nor a paragraph in our general rules, but what could be rewritten, revised and pruned and improved upon. The white man's digest of Christianity or Bible doctrines in the aggregate are not suited to the wants, manhood, growth and progress of the Negro. Indeed, he has colored the Bible in his translation to suit the white man, and made it, in many respects, objectionable to the Negro. And until a company of learned black men shall rise up and re-translate the Bible, it will not be wholly acceptable and in keeping with the higher conceptions of the black man. We are not much of a Hebrew and Greek scholar, but we know enough to assert that we need a new translation of the Bible for colored churches. And as for our hymns and religious songs, which the white man has prepared, in many instances they are degrading to the Negro race. We absolutely sing our own degradation in thousands of churches every Sabbath. Our great need as a race is Negro hymnologists.

Some of our readers will pronounce us crazy when they read this editorial; but the Negro, in our opinion, must be quite idiotic whose scholarship and common sense do not see that we are right.

If the colored Methodists of the United States were not surface thinkers and did not think that white was God, the A. M. E. church, the A. M. E. Z. church, the C. M. E. church and the colored members of the M. E. church and the Union Methodist church would call a convention and select a number of their most learned Christian men and organize a Methodist church far in advance and more in keeping with the spirit of the Holy Scriptures than are now found in our articles of religion, general rules, ritual service and all that constitute our doctrine and polity, and establish a church that would run coeval with eternity itself, and embrace the world in its provisions. We believe that Methodism as it now is, is the greatest system of religion on earth, but it needs revision, and the Negro will do it in less than two hundred years from to-day. Of course our position will be set down as heresy, cism and as reflecting upon the church but we know we are right.

LIBERIA CONFERENCE AND ITS NEEDS.

BY REV. A. L. BRISBANE.

Brewerville, Liberia,
West Coast Africa,
June 20th, 1894.

Dear Bishop H. M. Turner:

It affords me the greatest of pleasure to write you a few lines, hoping they may find you enjoying good health, as they leave me. Dear Bishop, upon this occasion I attempt to write you once more concerning the progress and working of the church in Liberia, Africa. The churches in Liberia are in a progressive condition. Owing to the surrounding circumstances, we have to labor through many disadvantages, of which you know; but yet we are courageous and determined to work for Christ and His church with no encouragement at all in the way of support from our members, for they all seem to be very poor, but still the church is increasing in membership. Our members are yet to be disciplined in Africa to pay their ministers. Dear bishop, at the death of Elder Vreeland we were very much discouraged and our hearts were sad, but the venerable father, Rev. Clement Irons, stepped to the front and hoisted the banner of Christ and the flag of African Methodism and said to us young ministers, "Be courageous and strong in the strength which God supplies through His Eternal Son."

Dear Bishop, we were raised to a high standard of joy when Elder Ridgel arrived at Monrovia and acquainted us with his authority as president of the annual conference and presiding elder of both districts. I met him at Monrovia and was introduced to him by Rev. Perry, of the Presbyterian church. My heart was certainly filled with joy. After which I took him and wife up to Brewerville to one of my charges, and there they spent a week with us, and we were certainly delighted with them during their short stay with us. Elder Ridgel preached for us on Sunday following a soul-stirring sermon, and he also lectured to us on Wednesday night, and his discourse was much animating to the audience.

The elder and his wife are much thought of in this community. Dear bishop, by your sending him to take charge of this work has brought about a change of life and activity in the membership, and it appears that everybody rejoices, both saint and sinner, at the presence of Rev. Ridgel, for he seems to be a powerful man. He makes the Christian rejoice and devils flee and tremble. I believe that Elder Ridgel is the man that is destined by God to raise his work to a higher pitch of perfection than what it has been heretofore in Liberia, Africa. We went to Bassa and had a grand time during the conference, and there were five young men that were admitted on trial in the conference. Elder Ridgel, to be so young a man as he is, is more zealous for the work than any man that I have seen, and the able manner in which he presides over the conference has found a warm place in the hearts of each member of the conference. He appears to sympathize with each one in our condition. During the conference we had a fraternal delegate from the M. E. church to deliver the fraternal greeting of that denomination, and after delivering his message the president of the conference responded in an able manner. The elder is certainly an eloquent man and we believe that he is competent for the task. Everybody regards him as a scholar and an orator. He must be a powerful man. On admitting some of the candidates they did thoroughly come up to the requirements of the law as per discipline, and the fraternal delegate of the M. E. church being present, the matter was laid before him for a decision to be given on that question, and as he arose to his feet he said: "I hardly know what to say," because he was lost in wonder at the eloquence of the president of the conference, because his elocution was so grand.

The elder preached Sunday at 10 o'clock a. m. with such power until the Lord was compelled to send his angel and the whole church was stirred up from center to circumference, so to speak, and there was not a dry eye in the whole church—everybody was crying amen and thank God. And we had the presence of his excellency, President J. J. Cheeseman, Wilmot Dennis, Esq., aid-de-camp to the president, and Hons. H. A. Williams, secretary of the treasury, and T. W. Haynes, general auditor. The president preached for us at 3 o'clock p. m. Rev. I. N. Roberts, of the M. E. church, preached at 7 o'clock p. m., after which the conference adjourned and all the brethren received their appointment and proceeded to their respectful charges, and every man seemed to be very much satisfied with his appointment.

The ministers belonging to Montserrado county were greatly favored by the president. He had us brought up from Bassa on the Gorronaanmah, the Liberian gunboat, free of charge. The next annual conference is to be held in Brewerville. Your humble writer was appointed to Brewerville station as pastor, with the understanding to build a church by the sitting of the next annual conference. Through many discouraging remarks and hardships, with no means, we have made a start to build the church. I have taken my axe upon my shoulder myself, with the rest of the brethren, and we have cut and hewn timber enough for the frame of our church. We are intending to build a church 24 x36 feet, and we can only boast upon the muscles as we have not a dollar. I have to preach and work just as hard as the next man. Dear Bishop, if there is any way that you can do towards assisting us in the erection of our church please do so, for the A. M. E. church is poor in Liberia as yet. I trust that every friend of the A. M. E. church in America will read this letter and may it open the doors of their hearts that they may donate to the cause of this church in this dark continent. Dear Bishop, the order that I made to you in April for books for Sunday school please forward it on as early as possible, as the Sabbath school is in much need of them. Please send me with the order one Turner's Polity and one Wayman's Digest.

P. S.—Also the work is too large for one P. E. We need two, and we want Elder Ridgel in this county.

I remain your brother in Christ.

NO WE WON'T.

Brethren may get mad, if they choose, because we will not publish their communications about their quarterly conferences, what a big sermon the presiding elder preached, what a big rally they had, what a fine marriage service, how Miss Jennie was dressed, and how Mr. Jack looked, how dead the church was when they took charge, and a number of such articles, which have seen their day, but we will not publish them unless they pay for them. Such contributions did well enough twenty or twenty-five years ago, but the people have outgrown them You do not pay but fifty cents a year for the paper, and you want us to pay from five to ten dollars to print your long articles when nobody is concerned about their contents but yourself. We propose to publish general information that can be of general use to our readers; but if you will send your local communications and enough money to pay the printers for setting the type, we will increase the size of the paper and print everything you send. The idea of paying 50 cents a year and wanting us to print articles that cost from five to ten dollars to put in type, just for you to read, for, in many instances, you are the only one who takes the paper in your community, is out of all reason. You must remember that our readers are not the common preachers, nor the common members, but they are composed of the best brain of the race, and we have got to supply them with food convenient for them. Moreover, our paper is only a monthly and cannot afford to carry any more trash than the trash we choose to throw in ourselves. But hold on, we forgot, please remember that two kings read the Voice of Missions, King Kelso, near Bathurst, Africa, and she king of Belgium. So you need not write us any more complaining letters about your local communications.

OPENING UP AFRICA.

"Railroad working in Africa is aiding civilization and the Gospel wondrously. It is, however, an expensive business without much prospect of immediate returns. In the Belgian chamber the other day a statement in regard to the Congo railway was made by M. De Smet de Nayer showing that the cause of the construction originally estimated at $5,000,000 will probably reach $12,000,000 and that its maintenance will require an annual outlay of $400,000, thus exceeding by $60,000 the estimated maximum of receipts. The difficulties in the way of construction have been far greater than were anticipated and after three years of effort only the first section of the line from Matadi to Kenge, a distance of forty kilometres, was accomplished. The company, however, maintains that after the first one hundred and seventy-five kilometres have been built the road can be profitably operated, and having made as favorable a statement as possible of its prospects, asked the chamber for a subsidy of $2,000,000. Undoubtedly the opening of the vast Congo region by means of railways and steamers will accelerate the settlement of southern and central Africa, the movement towards which has received considerable impetus recently. The areas now left open for colonization and settlement in other quarters of the world are daily becoming smaller, and Africa from the equator southward is at present one of the most promising fields. Nevertheless it must be admitted that the Belgian government if it carries out its great enterprise will deserve the thanks of the civilized world, for it is scarcely conceivable that the railroad can be built and operated with profit for many years to come.

Bishop Turner, at the time this paper goes to print, is far off in Canada holding the Ontario conference, and will preside over the Michigan conference, which meets Sept. 5th.

"He Died at His Post."

"Leaves have their time to fall,
And flowers to wither at the north winds breath,
And stars to set, but all,
Thou hast all seasons for thine own, O death!"

The ruthless hand of the monster takes the golden chalice from every lip. Tallest cedars of Lebanon are riven by the lightning. Flowers of sweetest fragrance and most exquisite workmanship must bloom, wither and decay. No tempest howls so loudly, no melody can be so entrancing but that we will hear the voice of the Messenger when he cries, "From earth's distracting cares come away!"

Thomas Myers Decatur Ward was a native of Pennsylvania. He first saw the light in September, 1823. At the early age of fifteen he was converted. When twenty years old he was licensed to preach. One year after being licensed he was ordained deacon. Two years after his first ordination he was ordained elder by Bishop Quinn. In April, 1854, he was sent to the Pacific coast as missionary elder. So did his work grow and prosper in the "far west" that in 1868 he became the tenth bishop of the African Methodist Episcopal church.

He was a noble specimen of humanity. In height about five feet, ten inches, broad-shouldered and compactly built. He was in a former day the ideal of physical force and endurance. He had many social qualities, and appreciated highly the gatherings and greetings of friends and brethren. In disposition he was naturally cheerful, as you who knew him before he was cumbered with the weight of years and the responsibilities of his high office will bear me witness. He was an ardent lover of his race. In this regard he yielded the palm to none. His Philippics were hurled with all the vehemence of his impulsive nature against the enemies of his people. He was highly gifted. In voice, in attitude, in admiration of the beautiful and grand, he was as far as our acquaintance extends excelled by none. His faculty of order lacked development; when attired in the best the merchant supplied, he could but be careless. He was like the mountain torrent, which, in spite of craggy peaks or frowning precipices, pursues its own course. As a pastor he was energetic. Those who are familiar with the purchase of Grace church, on Powell street, San Francisco, its extensive repairs and furnishing, will attest that nothing less than industrious effort could have succeeded. He was well informed, but on those lines needed for a successful ministerial career. In the Bible, in Biblical antiquities, with sacred scenes and characters, he was at home. As a preacher he possessed rare judgment, generally consuming about thirty minutes in his discourses. The people, white and black, were eager to hear him, and all regretted when he would say, "The Lord add His blessing, I add no more."

He did not seek that notoriety which consisted in discussing far-fetched questions of doubtful utility. He plowed no speculative fields. He knew when silence was golden then no amount of persuasion could draw him out.

There was a certain place where Bishop Ward and another of our bishops were invited to address white congregations. Bishop Ward declined, but his colleague accepted. The other Episcopate, it was said, committed some grammatical errors and was criticised by the whites. Bishop Ward heard of it, and said in his significant manner, "I told you so." He detested that practice which has obtained with so many highly cultured people, in which the earnest advocacy of a cherished principle is stifled by cold criticism.

He was very eloquent. I heard him descant on Job 8:14, "Whose hope shall be cut off, whose trust shall be a spider's web," and from Moses' Valedictory where he said, "The Eternal God is thy refuge, and underneath are the everlasting arms." On each occasion he swayed his audience by the force of his delivery and the elegance of his diction. His naturally poetic mind grew by what it fed on. He read Headly Chapin, McDuff and such like authors, in style lofty, imaginative and thrilling. He devoured with avidity and reproduced in turn. He was no mean vocalist, but sang with measured tones the cheerful songs of Zion. He admired most of all the staid old music of the fathers. Mear, Golden Hill, Dundee and Old Hundred were favored tunes in which his devotion was often paid to the Great Head of the church. As bishop he took a comprehensive view of the situation; and had an eye single to the imperative demands of all the departments comprising the machenery of our growing church. He shrank from no responsibility however unpleasant. We were forcibly reminded of this when he laid the Corner Stone of Western University, in a cold driving Kansas rain when the inclemency was so great that young men refused to face the storm. He invited no encounter, he fled from no foe; but amid ostracism, threatnings and assaults kept the even tenor of his way.

He was a great leader. His deed ortoned voice, his commanding presence, and courageous spirit—directed by the Unseen Hand—became the magnetic forces which moved his armor-bearers to deeds of noble daring. It was fitting that his first and most arduous labors as an Episcopate, should have been in the West. That through the mountain regions where he had "learned to hear the thunder talk and meet the lightning eye to eye," he should minister to "a people once scattered, peeled and torn." Here in the presence of a generous hearted populace, where accumulating industries were fostered, in a section whose coffers were fed from inexhaustible mineral resources, he presided as Missionary Elder eleven long years, without the assistance of a Bishop or revenue from the General Fund. At the Golden Gate, on the snow-clad mountain summits of the Sunset Land, he called to arms, to the wood-man's cottage the miner's cabin, in the citizen's home he offered the consolations of the Gospel.

His labors in the south as bishop came at a late day. When riper in experience, but no less firm in purpose, he compassed that difficult field. When our brethren in the southland, bravely suffering ills so long endured, became impatient, he could say, "Discretion is the better part of valor," labor on, pray on, trust on.

* * * * * *

"The bill may have a bitter taste,
But sweet will be the flower."

The Christian Recorder of May 17th contains Bishop Ward's last published article, "Fifty-four and Ninety-four." In that production he took a birds-eye view of the forty years labor. What impelled him to write that article? Did he perceive the sun of life so rapidly declining? Ah, yes, "Coming events were casting their shadows before." For several years past he had been consciously nearing the border land. On that eventful night of June 10th, while the evening breeze of the Land of Flowers was redolent with perfume of the magnolia and orange blossoms, in the still watch of the night, he "passed with the boatman cold and pale to the better shore of the spirit land."

"Tranquil amid alarms,
Death found him on the field,
A veteran, slumbering on his arms,
Beneath his Red-Cross shield."

Rev. Jas. H. Hubbard.

Lexington, Mo.

A NOVEL SCENE.

A young white gentleman twenty-five years old, and two of his companions of a similar age, met us on a street near the Kimball House in Atlanta, and after inquiring if we would allow him to accompany us to Africa on our next trip, and if a thousand dollars would meet his expenses, proceeded during the conversation to beg our pardon, and to curse the Negro unmercifully. His damns and other curse words were so horrific, that we asked him what has the Negro been doing to you of late? Whereupon he replied, amid curse words, that the idea of the Negroes of the south sitting quietly down, and seeking no redress for the wrongs perpetrated upon them, while lynched, murdered, penitenciaried in many instances for nothing, consigned to Jim Crow cars, kicked away from the ballot box and degraded in every possible form, showed that they were not only too inferior to be counted among men but that they were not as good as a dog. For dogs would growl, bark, bite or run, but the Negro was too low to do that. This young man is the son of one of the most wealthy and distinguished white men in Georgia, and his grandfather was a large slave owner. But Senator Charles Sumner was never more concerned about the manhood rights of the colored people than what he appears to be. At first we were indignant at his remarks, but at the conclusion we loved the ground upon which he walked. For we are satisfied, sinner as he is, he is a pure philanthropist. Would it not be marvelous if the predictions of Bishops Payne, Dickerson, Gaines, Tanner, Drs. Johnson, Derrick and Fortune and many others should come true at last, that God will, in process of time, raise up uncompromising and unconditional friends of the Negro right here in the south? We do not believe that God will do it, for we do not believe His ultimate purpose runs in that direction. For no race can make many friends that is as submissive and cowardly as we are. Courage makes friends, not cowardice.

A letter from Boston, Mass., written by some John Hamilton or Hammonds, can't understand why a man of our "great influence don't organize the colored people in the south for self protection, and avenge every wrong perpetrated upon any of the colored people in the southern states." Contemptible ass! we are getting tired of a set of you northern coons offering so much free advice, while you are playing the scullion out of harm's way. We expect that you are some southern vagabond, who ran up north to tie on a bib apron and swing pots and buckets of slop, and then want to poise as our counsellor.

Mrs. Bishop Turner is in Pennsylvania at Torresdale, visiting her mother and brothers. Her health is better.

THE VOICE OF MISSIONS

Is published by the Missionary Department of the African Methodist Episcopal Church. It is issued monthly and bi-monthly from Atlanta, Ga., United States of America, and the price for the present is only 50cts a year; single copies 5cts each. It will contain Missionary news from our Home and Foreign Mission centers, and what missionaries are doing in all parts of the world to bring the nations of earth to our Lord Jesus Christ. It will contain items also relative to the progress being made throughout the world by the African races and their descendants elsewhere.

Bishops, Presiding Elders, and Ministers of the Gospel and their wives are Agents for the VOICE OF MISSIONS.

Address Mrs. C. E. Young, Secretary, 30 Young street, Atlanta, Ga., who will receipt for all moneys. Missionary items, or communications for the paper will also be addressed to her, as the editors will often be absent from the office, but who will, however, inspect everything at the earliest convenience upon return. Should any subscribers, or anyone having business with the VOICE OF MISSIONS not be treated satisfactorily, write to H. M. Turner, 30 Young St., Atlanta, Ga., and the matter will be righted at once, or upon return, if absent, or address Dr. W. B. Derrick, Room 61, Bible House, New York City.

We earnestly invoke the aid of the ministers' wives, especially, in making this a mighty organ for the work of the Lord of hosts. We make this appeal also the more cheerfully, as a woman was the first missionary to announce to the world the resurrection of its redeemer. Sisters, will you join and help, as the sister of Moses joined with him? MANAGER.

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Rev. B. M. Cheeks, B. D.

Notice to Subscribers.

Our readers will please take note that we are now entering upon our second year and the subscription of a large number has expired, and unless they renew their subscription by sending us another fifty cents their names will be dropped from the list, and the paper will cease to visit them.

The complaint has been for many years among a large number that the price of the Christian Recorder and other papers was too high, but the price of the VOICE OF MISSIONS is only 50 cents a year and any one who is so poor, or so stingy and mean that they cannot or will not pay that insignificant sum for a good and instructive paper ought to go and hang themselves.

Address C. E. Young, Sec., who will receipt you for the same.

tf H. M. TURNER, Publisher.

WRITE TO MRS. C. E. YOUNG, SECRETARY.

As I shall be absent from home most of the time, from now until Christmas, (D. V.,)* all persons having business with THE VOICE OF MISSIONS, remitting money, wanting the paper, changing postoffice addresses, or anything whatever, write to the secretary, Mrs. C. E. Young, 30 Young street, Atlanta, Ga., or to THE VOICE OF MISSIONS, Atlanta, Ga., and she will promptly answer. All letters will be read or submitted to me, when I drop in at home at intervals, and further instructions will be given if necessary.

H. M. TURNER,
(tf) Publisher and Editor.

ORGANIC UNITY DEAD.

Organic unity between the A. M. E. church and the A. M. E. Zion church appears to be dead, while it should be the livest question in colored Methodist circles in this country. But why this deadness? Why has the subject been dropped? Why has the most important matter that the two churches ever had presented to them, and which involves their very existence, gone to the dogs? We will tell the reason why, while it may raise some Episcopol thunder, and some of the Bishops of both churches may go for us.

The reason why is simply this: The General Conference of the A. M. E. church, which met in Philadelphia and of the A. M. E. Zion church, which met in Pittsburg, Penn., clothed their respective house of Bishops with plenipotentiary powers to meet in a joint convention in Washington City, and there and then to deliberate, consider all the conditions, and pass upon all questions requisite, solve all the vexed problems, modify and even mollify all harsh terms, phrases, sentences and paragraphs, give and take, and place God and the unity of the church above every connectional or selfish issue, and arrange for the peace and harmony of posterity, and for the perpetuation of the church for thousands of generations, and carefully prepare papers and documents for the promptings and admiration of the unborn, so that God might be glorified and the millions and hundreds of millions of our race, all over the world, might be blessed and our people everywhere might be honored by the references that would be made to the utterances and documents prepared by that joint Episcopal assemblage.

But what are the facts in the case? A majority of the Bishops of neither church seem to have had no conception of the responsibilities with which they had been honored by the two general conferences. We would dislike to say that we did not have sense enough, but if we did we did not have heart enough in the object which brought us together. One of two things was lacking. We either lacked sense, learning, wide reading, knowledge of ecclesiastic lore, acquaintance with precedents, the great councils of the church through the different centuries, or we had no conception of the magnitude of our exalted responsibilities and the issues which were involved in our assembling. Or else, as we have said before, we lacked interest, concern, desire for the success of the project, or wanted the whole thing to fizzle out, as it has done. The writer went to Washington City with no dream that the joint convention of bishops would be in session for less time than ten days, but expected that we might possibly be in session fifteen or twenty days, and so stated to several when asked how long we would remain. But lo and behold we had not been in session over four hours before some of the bishops began to talk about being in haste and others about being so many hundred miles away to dedicate some church next Sabbath, and attending some Sabbath school convention and about some promise or obligation to do this and that to-morrow and day after to-morrow, and the result was, some committees were appointed, who went out and in less than an hour returned with some trivial resolution, and another committee was appointed to draft a plan for Organic Unity to be reported and adopted the following morning, and the writer sat up till five o'clock the next morning trying to draft a platform to be known as the Basis of Organic Unity, and when the reassembling of the Episcopal convention took place the following morning, some of the bishops had gone to, heaven knows where. Whereas the committee appointed to draft the basis, terms and proffer of organic unity alone, should have remained in session five, six or seven days, and measured every word, phrase and weighed every sentence, and if need be gone into dusty volumes and searched for ecclesiastic precedents, examples or analogies, for there are plenty of them, and then the joint house of bishops should have discussed everything to their heart's content if it required a whole day for each bishop to get through with his speech. But what has been the result? The joint convention was a mere farce, and the terms of organic union is as dead as Hector, and if either one of the general conferences should ever honor us again with such an important trust, we will be greatly surprised. For God knows we do not deserve it. Had the convention been composed of elders and presiding elders, there would have been some excuse for this hasty adjournment. One could have said, my congregation needs its pastor, or my district needs its presiding elder, or the bread and butter of my wife and children and self is at stake; but neither house of bishops had any such excuse, for our living is provided for, and we would have gotten it had we remained in Washington City six months as promptly as we did get it by running off; and outside of holding our annual conferences we could have given general directions as well from Washington as from any other part of the country. There never was a body of ecclesiastics clothed with more power to revise the church statutes, reform conditions and project and improve church than was the joint house of bishops that met in Washington City, for in fact it would have been organizing a new church, and it was the opportunity of our lives, if we had been possessed of brain and heart enough to have realized it, and we ought to have embraced that auspicious opportunity to have given the four hundred million of Negroes upon the face of the earth an improved Methodist church that would have gone down through coming ages, and then, if a few malcontent preachers and congregations had choose to kick up, we could have told them to kick, and go if they desired. For they would have disappeared, as the morning mist before the rising sun.

We are not foolish enough however, not to know that positions and big titles do not put brain in the head, and large experience and broad reading in that brain. Bishops do not reach their positions by competitive examinations, but they are elected to that office. So it is not invariably a question of learning, or great mental endowments, that enables a man to reach the Bishopric, but it is a question of having votes enough to elect. So it does not follow, that those elected are always the greater men, intellectually or in point of scholarship, nor are Bishops favored with any supernatural prescience, which is denied to other men. But in the absence of these endowments, we have the privilege of exercising patience, and picking up knowledge by mutual contact, and drawing inspiration from the same. Had we done this, the high duties, with which we were charged, would have opened up, and we could have adjusted ourselves to them, and the results would have been far different from what they are and that was what the two general conferences expected when they entrusted their bishops with this weighty and sacred responsibility. Nor did any bishop have the right to be in a hurry, or obligate himself by any previous promise to be here or there, until his buiness was finished. No church dedication, district conference, or Sabbath school convention, or corner stone laying, or big rally day, was of half as much importance. For we have thousands of elders who could have discharged all those duties. But no elder could act as a substitute for a bishop in this instance. For the first was general but the second was specific. Every bishop in the two connections, was specifically, directly and individually ordered by the two general conferences to do the work assigned them. Nor was one told to be in a hurry. Indeed, under the circumstances, hurry was a misdemeanor, if not an actual crime, and was as much a breach of discipline as any other imprudent, or unchristian conduct, or neglect of the means of grace. For the intelligent accomplishment of our labors would have likely been a means of grace, and a glorious grace at that. So it is no use to blame Revs. J. W. Smith, W. H. Heard, C. S. Smith, N. B. Sterritt and a score of other doctors and elders with breaking up the union. The truth is these brethren could not swallow the terms proposed. In addition to several objectionable features, there were so many points not touched that should have been discussed and thoroughly amplified. These brethren are not to blame. The bishops of the two churches are to blame and we all know it. Yet it may have been in the providence of God that matters and things turned out as they did. For while we bishops are to blame for not trying to do our duty, not even trying to lay a platform upon which each connection could stand creditably and honorably, yet it may be that the time had not arrived, or that the competition between the two connections had not served its purpose and that God saw it and like the builders of Babel's Tower allowed confusion to break up and to disperse the members of the joint conventions of bishops. We shall regard the results as providential anyway, while we regret them, looking at the matter from a human standpoint.

THE Lagos Weekly Record, of June 16th., published in Lagos, West Africa and which is a very live and instructive paper, has the following to say about our editor in chief.—SECRETARY:

AFRICA IN AMERICA.—BISHOP H. M. TURNER.

Bishop Turner, one of the Bishops of the African Methodist Episcopal church of the United States, and who has twice visited Africa recently to strengthen and consolidate the work of the church he represents in Sierra Leone and Liberia, may be said to be not only the ablest but the *only* representative and advocate which Africa at this moment possesses in America. He is among the most eloquent, the most learned and the most determined among the members of our race in the house of our ancient bondage, and he brings the treasures of his learning—all his wonderful gifts—and offers them to the land of his fathers. It shows the sagacity and wisdom of President Cheesman, of Liberia, that during Bishop Turner's visit to that Republic last year he persuaded him to accept the office of Consul of Liberia to the Southern States of America. In behalf of Africa, Bishop Turner agitates and pleads and prays and beseeches the people to be reconciled to the land of their fathers from which exile and a bitter slavery have alienated them. He goes over the country like a denouncing prophet, denouncing the blindness of his people. In fiery articles issued every week with an indignation that is scathing, he almost swears at the deplorable servility and "scullionism"—to use his rather forcible though not very elegant phrase—in which they seem satisfied to live. He says himself that he is sometimes called a crank on account of his unceasing warnings to his people to flee from the impending wrath in America and come to a land where there is so much to be done for the race.

But if he disregards chastity of language—if he sometimes offends all our notions of rhetoric and rejects all examples of refined elocution, if he seems unbridled in his utterances, it is because the circumstances demand it; and his language is never stronger than the imprecations of the Hebrew prophets—the lamentations or the raptures of those ancient seers.

We on this side of the water—in Africa—hail Bishop Turner and wish him Godspeed. He is a man with a marvelous gift for writing—a man of commanding genius, of indisputable and insuppressible powers, and he has identified himself with a work in which there is immortality. When his detractors and opponents are dead and forgotten, his words will live and ring and swell in the future of Africa's annals forevermore.

PROF. HENRY D. BROWN, Ph. D., principal of Liberia College, West Africa, cousin of Mrs. David T. Howard, of this city and nephew of Mrs. Brannon, whom Allen University, of Columbia, S. C., so lately honored, has departed this life, for one more glorious, as we are informed by letters from Hon. G. W. Gibson, secretary of state, Liberia, and Rev. James H. Deputie, P. E. We were not informed, however, as to the time of his calamitous demise. Judging from the date of the letters, it was quite recently. Dr. Brown was a man of excellent learning, widely read, with a historical and philosophical cast of mind that made him a power in the higher grade of Liberian society. We are also informed that Hon. H. W. Grimes, Attorney General for the Republic, died about the same time—two eminent gentlement, born in Liberia and of great influence, have become the victims of death's relentless shaft. Their loss will long be felt. We were personally acquainted with both and deeply sympathize with their families and the Republic.

A BROTHER writes us the following interrogatory: "Can a presiding elder, in the event that the work becomes unmanagable for one, appoint two preachers for one circuit; and if so, has he the authority to create two quarterly conferences out of the one?"

Yes, it is no infringement upon Methodistic law for a bishop or a presiding elder, in the interval of the annual conference, to appoint two preachers to one circuit or even to one station, if the conditions require it. But that does not necessarily divide the quarterly conference. The quarterly conference remains the same as long as the circuit or station remains the same. A preacher is not such an awful big man that he must necessarily have a quarterly conference cut in twain, to give him a little peace, or for his convenience. Two traveling ministers have been acting in the same quarterly conference in some part of the world, ever since the birth of Methodism.

MRS. M. A. MCCURDY, of Rome, Ga., editor of The Woman's World, a very interesting and newsy bi-monthly, spent a few days in our city during the month of August as the guest of Mrs. D. T. Howard. She was en route to her home from Athens, Ga., where she had been as a delegate to the W. C. T. U., which met in that city. Mrs. McCurdy, better known, perhaps, as Mrs. M. A. Mason, is one of the most scholarly ladies of our race.

IN Arkansas a law prevails that requires colored men who wish to smoke to sit in the car among first-class colored ladies or not smoke at all, and if you refuse to do so anybody can come into the car and arrest you and carry you off to prison. Yet this is the brutal nation that thousands of fool Negroes will hold up as superior to Africa.

THE letter of Rev. A. L. Brisbane, of Brewerville, Liberia, will be read with interest.

MISSISSIPPI AND ARKANSAS INSTITUTES.

The ministerial institutes, one of which convened at Crystal Springs, Miss., July 24th and the other at Pine Bluff, Ark., July 31st, were both superbly grand. It is needless to refer to the subjects upon which papers were written and read, as they were twice published in THE VOICE OF MISSIONS; but while the institute of the Mississippi ministers was commendable in many particulars, the Arkansas institute not only excelled but far excelled. Indeed there was more learning displayed, more industry and patient application manifested in the preparation of their papers and more ministers wrote who were given subjects and far more of the ministers of the three conferences who were not given subjects for the present year attended to learn from those who had prepared papers. There were not more than a half dozen of the Mississippi ministers who attended the institute to sit and listen for their own information and benefit, while in Arkansas there must have been sixty or seventy-five. We are forced to believe that the ministers of the Miss. conference had the impression that no one had any right at their institute except those who had been designated by name, or else they had such a poor opinion of those who were given subjects to treat that they thought they could learn nothing from them, and therefore it was useless to spend money in attending. While the Arkansas ministers had a higher opinion of the ministers to whom papers had been assigned, and thought they could be benefited, and were. Yet, we may be falsely charging our Mississippi brethren, as they are a noble set of men. Possibly they knew that Crystal Springs was a small place; that Bro. Miller, the pastor, would have hard work to find places for accommodation and they concluded not to overburden him. We hope that was the real reason, as it would be more creditable to them. While we are not disposed to discriminate between the brethren who prepared papers, as many of them were marvelous productions, far beyond our expectation, and shows what the coming church will be, yet a decent respect for truth compels us to give the need of compliment to Rev. O. P. Ross, who wrote upon the "Atonement" of the Mississippi conference, and Dr. T. H. Jackson, who wrote upon the "Establishment of the Existence of God by Natural Results," of the Arkansas conference. Elder Ross amazed the institute when he carried the Atonement of our Lord Jesus Christ as affecting the very angels in heaven. It was a new idea and left us in bewilderment. Dr. Jackson's paper was very lengthy and displayed an amount of research, logical analysis and speculative philosophy, which prompted a large number to exclaim that he had no superior in the church. We confess that he opened up a field of thought in the realm of nature that stamps him as a master in Israel. When he took his seat a hundred ministers clapped their hands to a demonstration. But while age and opportunities with first class intellects had much to do with giving Ross and Jackson, the championship of the two respective Institutes, as sure as you are born, some of the middle-aged and young men in each Institute were close upon their heals, and read papers, that would suit for chapters in standard works for our institutions of learning. If the papers were carefully culled, and the best selected, and were printed in a volume, the book would claim a high place in the curriculum of any of our colleges.

REV. JAMES H. DEPUTIE, P. E. of the M. E. church, Liberia, Africa, whose personal letter we have ventured to publish at the risk of his displeasure, has paid his subscription for the VOICE OF MISSIONS seven years in advance, or until 1901, much longer than the editor of the paper will live, and we fear longer than the VOICE OF MISSIONS will live, unless our brethren settle for it better than a large number are now doing. Think of members of the missionary board who owe the paper from $5 to $24 and getting mad because we have stopped their papers and are demanding our money. God save such men! We hope, if we should die or cease to be the editor of THE VOICE OF MISSIONS before the seven years expire, which we will, that our successors in office will not fail to send the paper to Bro. Deputie, whom we learn will be Bishop Deputie before that time.

PRESIDENT CHEESEMAN, of Liberia, never intended in his published letter when he said anyone starting to Africa that Bishop Turner would give them a paper to Mr. R. T. Sherman, of Monrovia, that all creation should write us to death. Bushels of letters are coming into our office for recommendations to Mr. Sherman from persons with not five dollars in their pockets. Some writing for their transportation to Africa and for their deeds to land in Africa, and all such nonsense. If President Cheeseman's letter has run you crazy, we will bring you back to your senses by telling you when you are packed up and are all ready to start, and have your passage paid to Africa, we will come there and give you the paper you need. So please let us alone. It would take five secretaries and $2,000 a year to answer your foolish letters.

BISHOP GAINES represents the ministers in his district as being thoroughly awake to the extension of the church, not simply by begging the people for church extension money, but by planting missions and building churches upon new territory. Yes, if we all do not awake to that kind of work the A. M. E. church is going to run behind, and her greatness will be a thing of the past.

THE A. M. E. Zion church Quarterly, Hon. John C. Dancy, editor, lies before us upon the table of our sanctum, and without entering into a detail of its merits, we beg to say it is a credit to the church and to the race. But why should it be otherwise, when John C. Dancy, its editor, is one of the greatest men for his age and experience belonging to our race?

REV. JAMES H. HUBBARD, of the Missouri Conference, whose contribution, found in another column to the Western Christian Recorder, upon the life and merits of the late Bishop Ward is so able, eloquent and expressive, that we have copied it for the benefit of six thousand readers. Bro. Hubbard not only pays an inestimable tribute to the great merits of Bishop Ward, but he honors himself in displaying an ability and scholarship, for which we had not given him credit. We are not surprised that Bro. Hubbard should be spoken of for the Bishopric from the west, for any man, who can produce such an article as the one we copy, upon the life and services of Bishop Ward, would make a fit successor to that great man himself. And the west is greatly entitled to a Bishop anyhow, as she has never had one, and while we do not believe in nominating Bishops in advance and wire pulling for their election, yet if God spares us to meet the next General Conference, we will vote for Hubbard, as a fit successor to Bishop Ward. Indeed, Bishop Ward spent three-fourths of his ministerial and episcopal life in the west, and the west should furnish his successor, and James H. Hubbard is the man. We shall give him one vote whether he is elected to the General Conference or not. Bishop Kingsly and Bishop Newman were elected without being delegates, and so was Dr. Reed and Dr. Fisk, who did not accept, however, and others, whose names we cannot recall at this moment. Bishop John M. Brown, on several occasions, some years ago, when referring to competent men to be elected to the bishopric, said in his familiar way that we ought to elect Jim Hubbard from the west, as he had all the qualifications necessary for the position. Rev. T. W. Henderson, D. D., a few years ago, in contending that the west ought to have a bishop, said that Jimmie Hubbard would fill the bill. In a conversation with Dr. Derrick as to the possibility of the west presenting a man for the bishopric prior to the last general conference he said there was talk about centering upon James Hubbard, and if they did he was a strong man, and he would cheerfully vote for him. But we confess that we never thought much about Bro. Hubbard until we read his eulogy upon Bishop Ward and find that he is possessed with so much clearness, ability and grace of eloquence. Now we are satisfied that Bishop Brown, whose judgment was nearly always correct, was right in his estimate of Hubbard's fitness for the bishopric.

HELENA, Ark., through the angelic and persistent efforts of Rev. Mrs. Callie Swan, presents a spectacle to the church in two infant missionary societies, and the $25 which they have sent us to be forwarded to Africa, that ought to arouse the church to action, if there is any life in it. Mrs. Swan is the wife of Rev. G. W. Swan, the pastor of our church at Helena, and has not seen a well day in fifteen years. Indeed, she may be termed an invalid, yet she musters these little girls and boys into a missionary society, and by their one cent, two cent, three cent, four cent and five cent pieces, twenty-five ($25) dollars have been collected and is now on its way to Africa. Truly the scriptures are being fulfilled. Out of the months of babes and sucklings God shall be praised. Our readers will observe that we have published, in another column, the names of all the little children, so that our missionaries in Africa and many of the heathen in Africa, who read THE VOICE OF MISSIONS can see the names of these little angels and remember them in days to come. For some of these very little boys will constitute the future bishops, ministry, statesmen and philosophers of Africa. And some of these little girls will one day be illustrious and honored by thousands on that continent. For God will not forget this labor of love. Mrs. Swan will sometime in the future look over the battlements of heaven and smile at the grand achievements that God will enable some of these children to perform, while some of these anti-African croakers and opposers of our missionary efforts will be toasting and broiling on the grid-irons of perdition. God bless these little children, prolong the life of Sister Swan, and lavish his benedictions upon the parents of these little ones for encouraging these little angels in this noble work. Now let other pastors' wives follow the grand example set by Mrs. Swan.

REV. J. R. FREDERICK, P. E., who presided over the Sierra Leone annual conference from April 5th to 10th, has an elaborate report in our hands, which he desires published in THE VOICE OF MISSIONS, but as we are unable to publish his statistical tables in THE VOICE, we will have to publish it in pamphlet form, as soon as we are able. As there is no missionary money in the treasury to publish the same, why cannot a thousand of our readers send us ten cents for a copy of these minutes, with their names and addresses plainly written, and let us send them a copy when published, and at the same time supply the brethren in Sierra Leone without any extra cost? Send your ten cents to C. E. Young, 30 Young street, Atlanta, Ga., as we shall be absent most of the time holding conferences, and as soon as they are published, we will mail you a copy.

REV. C. H. LEWIS, of Conway, Ark., sends to THE VOICE OF MISSIONS a report of the Ministerial Institute, which was held in Pine Bluff, Ark., commencing July 31st. But as Bishop Turner is absent, and his report is made up so largely of the subjects, which have already been twice published in this paper, with a few compliments upon the writers, that we do not believe it will benefit our readers, especially so, as the bishop wrote an editorial upon the institute before he left. We therefore decline to publish it, because of its repetition.

SECRETARY.

R. S. JORDON, of High Springs, Fla., writes an account of a very instructive Sunday school convention held during the month of July at that place, and mentions some very fine papers, which were read at the same; but for want of space we do not publish the article and make this brief mention of it instead.

TRANSLATE FOR YOURSELF.

The following is the much quoted theory of the celebrated John Calvin as to the eternal damnation of children; but as we translate his latin. It appears that even a miscarriage would be the subject of eternal death. We give it in the original, or his own latin, so that our doctors of divinity can translate it to suit themselves. We publish it for the benefit of our young ministers. Read, clip and paste it in your scrap book.

"Negas Deo licere, nisi propter facinus damnare quemquam mortalium. Tolluntur e vita innumeri infantes adhuc. Exire nunc tuam virulentiam contra Deum, qui innoxios fœtus a matrum uberibus avulsos in æternam mortem protrudit."—John Calvin to Castalio, Amsterdam edition, Vol. 8th, p. 644.

HON. L. F. LIVINGSTON, member of congress from this district, has been renominated to succeed himself. While Mr. Livingston is a democrat, he is far in advance of his party upon every question involving the rights of the black man, and we do not hesitate to say that he has done more to help the Negro in securing positions for them than all the democrat and republican congressmen we have ever sent to Washington from Georgia; and we shall vote for him, not because he is a democrat, but because he is an honorable man and because he has befriended the colored man, to our personal knowledge, when his friendship meant everything.

A SHOT AT THAT PEW.—The Witness tells a story of a young minister who, going to a new church last spring, was informed by the official brethren that his salary would be a thousand dollars, and that as every summer a wholesale liquor dealer visited the town with his family and paid regularly fifty dollars for a pew in the church, it would be policy for the minister to touch the liquor question gently, to avoid offense. The reply of the young man was: "Take fifty dollars off my salary, for I want to get a shot at that pew."

REV. C. C. DUNLAP, A. M., a graduate of Allen University, a scholor and an able pulpit power, has been appointed to the pastoral charge of the A. M. E. church at Hamilton, Bermuda, Island. Brother Dunlap is the son-in-law of the late Hon. Edward Henderson, of Abbeville, S. C., with whom we were a playmate. Rev. Dunlap is doubtless the finest looking man who has ever graced the pulpit to which he has been assigned.

REV. PAULUS MOORT, M. D., rector of Trinity church, of Monrovia, Liberia, West Africa, who will soon return to Africa, has partly consented to visit the south. We have urged him to visit Normal, Ala., Memphis, Little Rock, Pine Bluff and other points. He will likely visit Atlanta, Normal and Charleston at all events. Dr. Moort is an able man and will represent his country with ability. Girls set your caps for he is wifeless.

REV. AND MRS. WM. COLLINS, of Fort Wayne, Ind., were very agreeably surprised on the evening of their 30th anniversary by a host of ladies and gentlemen, who had met to do them honor by giving a lawn fete in the rear of the church, as a token of the esteem which they have for the pastor and his wife. It was a grand affair.

BISHOP JOHN M. BROWN, whose great abilities, sagacity, labors and gentlemanly bearing, has never been properly written up for the benefit of posterity. Every time we attempt to review his worth we break down with tears. Would that some man like Jas. H. Hubbard could take hold of the life of the immortal Bishop Brown.

BISHOP GRANT, who has literally worked himself down by preaching and singing to an extent never equaled by any man in our church, unless it was Bishop Wayman, thirty and forty years ago, when in the prime of life, at this writing is in Texas attending his wife, who is quite ill.

CHAPLAIN T. G. STEWARD, D. D., it appears, has turned his attention to Africa, and is predicting great things for the future of that continent. Yes, and more of this Negro race will have to turn their attention Africanward, and the sooner they get about it the better.

REV. J. H. PIERCE, P. E. of the New Jersey Conference, we learn through the Christian Recorder, has departed this life. We knew Bro. Pierce well and can bear testimony to his nobility of character, inflexible virtues, Christian fidelity and his great loss to our church.

MISS FRANCIS A. DAVIS, of Toronto, Canada, is getting ready to leave for Liberia, Africa, at an early date. Miss Davis goes as teacher and evangelist, and will report to Elder Ridgel for assignment. Brewerville, however, is her point of destinction.

IT will be seen that by urgent appeals we have changed the Indian Annual Conference from Oklahoma City to Guthrie, and the Middle Mississippi Conference from Columbus to Durant. We hesitated some time before we acted in the matter.

PROF. W. H. COUNCILL, A. M., is having a large building erected at Normal to be known as the Langston Hall. It will not only be a great addition, but an ornament to the classic grounds of the State Normal college.

REV. J. R. FREDERICK, whose letter has just reached us as we have gone to press and will be noticed in the next issue, writes that Sister Garham is at Magbelly up the river sick or in rather poor health.

GEORGE E. STEVENS: Sir—Bishop Turner is far off in Canada holding conferences and will not be able to reply to your voluminous letter on Mexican emigration and many others for some weeks to come. SECRETARY.

Direct Communication With Africa Established.

The African International Commercial and Migration Society Headquarters.

104 1-2 N. 21st St., Birmingham, Alabama.

We take pleasure in announcing to the public generally, and to the colored people of the United States in particular, that on the 19th day of January, 1894, that J. L. Daniels, E. B. Cottingham, J. R. McMullen, D. J. Flummer and others, did organize and incorporate under the laws of Alabama, the International, Commercial and Migration Society, for the purpose of establishing a steamship line between the United States and Africa, and for the transaction of business in general between these two great divisions of the Globe.

Their plans and arrangements will enable them to furnish transportation to those who may wish to visit Africa, or to make it their future home, and to obtain for them suitable lands and homes, for their settlement in that grand country. It is needless to say that Africa is the richest in natural resources, the most productive in soil, the most delightful in climate, of all the continents of the globe.

Liberia is one of the best portions of Africa and has had an organized government for nearly fifty years and has clearly demonstrated that the black race is capable of self-government, having established that fact as no other has in the same length of time. This government offers ten acres of the best farm land in the world, or a lot in town, to each male adult emigrant, and stands ready to give all the sons of Africa a hearty welcome to her shores.

The International, Commercial and Migration Society will furnish transportation and rations for three months after landing at destination at a total cost of forty-one dollars for each person over twelve years of age, and one-half fare for those from five to twelve years of age. This amount can be paid, either all cash at the time of making application, or on the installment plan of not less than one dollar per month, to suit the applicant.

The steamships of the company will be five thousand tons burden, and will be fitted to accommodate 1,500 persons, with all necessary baggage and merchandise, and bring back to the United States coffee, palm oil, mahogony, sugar and the vast vegetable and mineral wealth of Africa. The two objective ports for the steamships of the International, Commercial and Migration Society, at present contemplated, will be Savannah, Ga., and Monrovia, Liberia, unless proffered inducements should necessitate a change to New Orleans, La., Charleston, S. C., Wilmington, N. C., or Norfolk, Va.

The company has a million of dollars behind it, and invites all concerned to investigate their methods of business by visiting the home office or writing for circulars. Those desiring to go to Africa, as stated above, can pay all at once or a part of their passage money at a time; but the sooner the passage is paid the sooner will transportation be furnished.

Address: J. R. MCMULLEN,
Corresponding Secretary,
104½ N. 21st St., Birmingham, Ala.

ANY number of ministers are writing us saying: "Bishop, I am ready to go to Africa as a missionary. Please send me at your earliest convenience." We have only to reply, that we are ready to do so, but if we have got to pay your way, that ends it, for there is no money at our disposal, unless the smelling committee has some, for Dr. Derrick has none. Why can't some of you pay your own way?

BISHOP TURNER dedicated a fine church in Toronto, Canada, Sunday, August 19th, assisted by Rev. Josephus O. Banjoun, P. E. A large congregation of white and colored attended.

IF young men would think of the result before beginning to take the first drink, very few would take it.

THE BARBAROUS DECISION.

—OF THE—

UNITED STATES SUPREME COURT,

DECLARING THE

CIVIL RIGHTS ACT UNCONSTITUTIONAL,

—AND—

DISROBING THE COLORED RACE OF ALL CIVIL PROTECTION;

THE MOST CRUEL AND INHUMAN VERDICT AGAINST A LOYAL PEOPLE IN THE HISTORY OF THE WORLD,

—ALSO—

THE POWERFUL SPEECHES

—OF—

HON. FREDERICK DOUGLASS

—AND—

COL. ROBERT G. INGERSOLL, JURIST AND FAMOUS ORATOR.

COMPILED AND PUBLISHED

—BY—

BISHOP H. M. TURNER, D. D., LL. D.

PRICE, 25 CENTS.

ADDRESS, MRS. H. M. TURNER,
30 YOUNG ST., ATLANTA, GA.,

And she will forward the same by mail. Every colored man and woman in the nation should read this awful decision, which is the cause of all our civil troubles. tf.

BISHOP TURNER.

Atlanta's Colored Bishop Talks About African Emigration.

HE IS A STRONG BELIEVER IN IT.

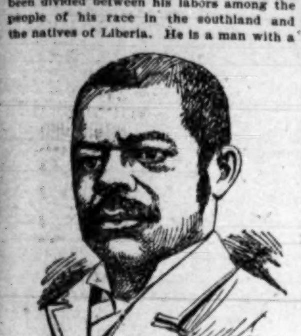
Liberia an Inviting Republic Under Black Rule.

A LETTER FROM PRESIDENT CHEESEMAN

Telling of the Advantages Which The Country Offers to the Immigrant—What Bishop Turner Thinks of It.

A striking face, large, round and open, shining with benevolence and intelligence is that of Bishop H. M. Turner, Georgia's colored bishop and missionary. It evidences the largeness of heart and individuality of character that have made Bishop Turner a mighty force in the ranks of his race. Strong and forceful of mind and of body, he is a man who would attract attention in any gathering.

He has led an interesting life. It has been divided between his labors among the people of his race in the southland and the natives of Liberia. He is a man with a



PRESIDENT J. JAMES CHEESEMAN.

mission and a purpose and is working steadfastly to one end. The uplifting of his race and their improvement in morals and society has been his life purpose.

There is perhaps no colored man in the United States better informed as to the condition of his race in this country than is Bishop Turner. And there are but few men who know more about the condition of the negro the world over than he. He has spent much of his life in Liberia and has studied its life, advantages and disadvantages.

He has but recently returned from a missionary convention at Cleveland, O., where he went to further the cause of missions. A little over a year ago he returned to Atlanta from Liberia, where he had spent some time. Speaking of his trip to Africa, he said:

"I returned from Africa on the 11th of June last year, one year from this past June. But providence permitting, I shall start again upon another African voyage next February. That is a very rough time to go, as I would have to cross the Bay of Biscay, that terribly angry section of the ocean during the month of March, if I should be compelled to go by England or Hamburg, Germany; but I trust we will have a steamer plying between Savannah, Ga., and Monrovia, Liberia, Africa, before that time, which will be a great convenience, as it will make the distance between here and Africa, about 3,450 miles, instead of about 7,000 miles, which is the distance by way of England or Germany. You know it is but a short distance from America to Africa in a direct line. Most people believe that Africa is almost on the other side of creation, whereas it is but a bit further than from Atlanta to San Francisco, Cal. But if you are forced to cross the ocean twice to get to Africa once, it makes quite a difference in the distance."

"Why do you visit Africa so frequently?"

"Because I am the bishop of Africa, so far as the African Methodist Episcopal church is concerned. We have seventeen mission stations in Liberia, not all supplied with ministers, however, and about twelve or thirteen in Sierra Leone, where we have some excellent congregations, and several intelligent preachers, and if I had the money and ministers to supply the demand I could organize conferences all along the African coast, beginning at Goree and terminating at Cape Colony. I have letters at my home urging me to come to Bathust, Acra, Gold Coast, Lagos, Congo and other places and establish our church. You see they like the name of our church, because Africa is prefixed to its title, and there are no people upon earth devoid of the gospel, who desire it as much as the heathen African—not so much for its moralizing virtue, as for the idea, which the African entertains that Christianity enlightens and elevates mankind. The African feels the need of something to make him great and command the respect of the more advanced nations and he believes that Christianity is that something.

"Of course I mean a large portion of such heathen Africans as have seen and learned of the higher results of Christian civilization in a material sense; such as steamships, machinery and the manufactury of guns, tools of every description, clothing of every fabric, watches, clocks, printing presses, railroads and such like. There are no heathen upon the face of the globe who are more anxious for the gospel and more susceptible of its provisions and virtues than the heathen African, as the Africans are not pagans, but are the children of superstition; and the principles of superstition and Christianity, both being abstract, sustain a closer proximity than paganism and Christianity.

"You say you expect a line of steamers will be plying soon between Savannah and Monrovia, Liberia? Is there any project of that kind materializing?"

"Yes, sir; the International Migration Society, chartered by the laws of Alabama, with headquarters at Birmingham, Ala., is hard at work in that direction, and I think will have a steamer running between here and Africa in a few months at the most. All the efforts put forth by colored men have proved abortive, such as the Rev. Gaston's steamship line, which has caused so much agitation here in Atlanta. Yet Mr. Gaston, I must say to his credit, could have procured the ship easily enough had his followers been able to have raised the necessary money. For the Elder Dempster Ship Company, 14 Castle street, Liverpool, England, would have furnished him with the ship or ships, as they promised to do for me, had I accepted of their terms. Also, the plans of Rev. D. E. Johnson, of San Antonio, Tex., for the establishment of a steamship line, have fallen through, for the want of financial ability, and another project in New Orleans and in Philadelphia have terminated in the same way. But as white men are about to take hold of the matter, who are more familiar with business methods, I hope the scheme will be successful. I received a letter upon my arrival home from a very distinguished white gentleman, of West Summit, N. J., who informs me that he is trying to organize a capital of $10,000,000 to run a line of steamers between southern ports and Africa, to do a large commercial business and for the immigration of such persons, white or colored, as may desire to move to that great continent. I have been trying for years to get the southern white people to start such a line; but having failed to arouse our southern whites I tried New York, and failed there, also. I then went to England and tried there, but they fed me up on promises. It appears, however, that some of the white friends are about to take hold of it here, at home, and the men who do, will be in possession of a bonanza. For if Europe can keep fifty steamers hugging the shores of Africa through white agents, the south, with the aid of the black man, indigenous to the climate, as its agent, could easily enough keep twice the number and make the negro a millionaire; and the whites who invest their money, billionaires. For Africa is not only the richest division of the globe, but will yet be the paradise of the world. I may say, however, and I do not believe I speak egotistically, that had I engaged in the African steamship project in person, I would have had at least one steamship on the high seas, running to and fro to Africa. For several whites and thousands of colored have offered to invest their money if I would take hold of it and manage the whole affair, but as a high functionary in my church, and believing that to my church I owe supreme allegiance, I could not consistent with my conscience leave the pulpit at my age to engage in such an experimental enterprise, however commendable."

"You are in favor of the negroes emigrating to Africa, I believe? Do you believe it is to the interest of the negro to leave their white friends here in the south, with whom they were born and reared, and go off on a wild goose chase in search of a country and a climate to which they are not adapted? Do you not think your policy would be cruelty to the colored people?"

"Yes, sir; I am an African emigrationist. I favor it, because I believe God does, and I believe that all these lynchings and strifes between white and colored is the voice of the Eternal, telling the negro to 'get up and get,' and that the outrages which you white people charge us with perpetrating upon your wives and daughters, are telling you to assist such as are not able to go if they desire. This abnormal condition of things must have a significance, and white and black would do well to study it, not in reciprocal prejudice and hate, but in the light of sociological philosophy. Such abnormal occurrences do not happen in the history of nations for naught. The power of sin and satan is not on the increase in this world, but on the decrease, and no pessimist can make me believe that matters and things in the aggregate are growing worse; they are growing better, and these lop-sided freaks, when studied and interpreted, point to a remedy, if men will sober down and search for that remedy; and the remedy for the great evil about which so much is written and said, is to provide some plan for the self-reliant negro to get to the land of his ancestry, and build up a country of his own, and work out a destiny that will have a reformatory effect upon the lower strata of his race. But I do not favor all the colored people leaving this country enmasse. There are about 6,000,000 not in a condition to go anywhere. They need to remain under the dictum of the white man for the next hundred years; but there are three or four million of sufficient manhood, self-reliance and have sufficient sense and the power of application to build up a civilized nation and intelligently manipulate it, and thus secure respect for the negro race from one end of the world to the other. Beside that was the purpose of God in permitting the negro to be brought to this country; slavery was simply a manual laboring school, and the negro is now in his senior year in the exercise of his locomotive freedom, and just as fast as he graduates and secures the diploma of self-reliance he ought to start back to Africa, and this nation ought to help him to get back. You speak about my emigrational policy being cruel. I do not see it in that light. Hundreds of thousands of white people have gone into Africa and they are going every day and hour yet, and they live, and thousands get rich and return to Europe to spend the remainder of their lives in luxury. People live much longer in Africa than they do in the United States, and what is called the African fever is nothing more than the malarial fever, such as we have along the seacoast of South Carolina, Georgia, Louisiana and along the banks of the Mississippi river, including Vicksburg, Helena, Memphis and other places; for any one who can live in Memphis, Tenn., in the fall of the year can grow fat in Africa. I had the so-called African fever at York island, up the Sherbro bay, one of the most deathly places said to be in Africa, and suffered no more than I did with the malarial fever I contracted in the Mississippi bottoms in 1882. I have met people in Africa, who had been there for twenty years, and had never had the headache, and then others again have gone there and died in a few weeks, just as hundreds would do if they would go ten miles in the country to live from Savannah or Charleston; and you must remember that nearly all the colored people who have gone to Africa have settled upon the seacoast, amidst swamps, lagoons and lowlands, subject to the ebb and flow of the ocean. Just as soon as immigrants shall begin to go back into the interior and settle upon the highlands there will be a radical change in the reports of the health of Africa?"

"Do many of the colored people desire to return to Africa, and what do the colored leaders say about it?"

"Yes, sir; there are about two million who believe that the future of the race depends upon returning to Africa and building up a great negro nationality and establishing a civilization of their own, and I believe it would be an improved civilization. I believe it for many reasons, but I will only itemize one, for instance: Liberia, on the west coast of Africa, is what you would denominate a negro nation. You know that Liberia was established by ex-slaves from the United States. It has a sea frontage of 600 miles and runs back into the interior 350 miles. It has a president, a legislature or congress, supreme court and other judiciary, and is modeled after the United States and there is not a barroom in the republic; not a voice can be heard except the minister's on the Sabbath day, beyond a little conversation. Nearly every house has the Liberian flag flaunting on a pole for that purpose in the yard in front of the house, and the Sabbath is observed so punctiliously that it is said that chicken roosters will not crow till they steal off to some private place. I was reproved by General Robert A. Sherman, who was born in Savannah, Ga., in 1837, and went to Liberia in 1852, for laughing too loud on his front piazza on the Sabbath day, bishop as I was. Why the Liberians hang out the national flag in front of nearly every house on the Sabbath day, I did not learn, and I was ashamed to ask. For if you show yourself too simple they will look at one another and twitch their eyes and flash a smile."

"What relation do you sustain to Liberia in this country?"

"I am the consular representative of the Liberian government to the United States government, and my territory extends from Baltimore to the Rio Grande, but my diplomatic responsibilities have not amounted to very much up to the present; therefore, I have not hung out the Liberian flag in front of my residence as my position demands. When I get a little more business to transact and become a factor of more responsibility, I will lift the flag of the nation I am representing, as the United States flag hangs in front of our consul general's office in Liberia every day."

"Would the colored people of this country receive a welcome in Africa and especially in Liberia?"

"O, yes; they would be cordially welcomed anywhere in Africa they might choose to go. The Christian negro, and especially those who are skilled laborers, are wanted everywhere, as well as professional men, such as doctors, lawyers, ministers of the gospel, school teachers and especially land surveyors, carpenters, brick masons, plasterers, clock and watchmakers. However, I can answer your question better by letting you copy a letter which I have just received from President Cheeseman, of the Liberian republic. It appears that a large number of letters have been received by him from colored people in the United States, propounding interrogatories as to the resources of the country of which he is the chief executive, and he sends me the following letter for publication, and I would be glad to have you publish it for the benefit of many who do not take my paper nor any other colored paper. President Cheeseman is a scholarly man, a far-seeing statesman, a Baptist minister, though not a pastor of any church; a Christian gentleman and a man of extraordinary refinement. He has been elected to the presidency the second time, and may be elected again. He is scrupulously conscientious, and his word can be relied upon:

Inquiries answered by his excellency, J. J. Cheeseman, president of Liberia, Africa.

Executive Mansion, Monrovia, Liberia, May 2, 1894.—My Dear Sir: I am in receipt of several letters from colored persons living in various parts of the United States, asking me many questions about Liberia and the advisability of coming to Africa. As it is impossible for me to answer them separately, I beg that you will have this letter published as an answer to my correspondents.

Of the many questions asked I have made selection of the following and will answer them in their order:

1. Are there horses in Africa?
2. Are there cattle in Africa?
3. Is the soil in Liberia fertile?
4. Are the natives savage?
5. Is it necessary to bring rifles to defend one's self against the attack of the natives?
6. Can one make a living there?
7. Can land be obtained in the interior?
8. Is it necessary to organize an exploring party to go into the interior?

The answers to the above are as follows:

1. Yes; there are splendid horses in the interior.
2. Yes; there are cattle in abundance and of various species.
3. Soil is all that can be desired and compares favorably with any soil on the globe.
4. The natives are not savage and are under perfect government control.
5. You may bring rifles or shotguns to shoot game in the interior, not men. Should it become at any time necessary to send an armed force against any native tribe the government will supply improved arms from its armory.
6. An industrious man can make a living anywhere in the world—a lazy man is a nuisance in any community.
7. Land can be obtained without cost, as the government gives free to every family twenty-five acres, and to single adult ten acres. You can buy very cheap as much land as you desire; average price of uncultivated public lands is $1 per acre.
8. You need not organize to explore the country, only bring working tools and money to support yourself while you are building a house to live in. After you will have settled yourself if you desire to travel through the country you are at liberty to do so, and if you just mind your business no one will molest you.

Immigrants who arrived here lately are contented and gone hard to work. Of course there are one or two who, I suppose, would not be contented if they were put in as good a place as heaven—their restlessness and ingratitude would urge them to inquire if a better place can be found.

The old settlers are glad at all times to receive immigrants and render what help they can to make them comfortable and contented.

The government wants about 300 good men or families to open a new settlement in Cape Palmas. Special care will be taken of them. Any person or persons intending coming for the new settlement at Cape Palmas will give their names to Bishop Turner and he will give them a paper to that effect, which they will present to the immigration agent at Monrovia. (Mr. R. T. Sherman, Monrovia.)

The government has no time to refute the many falsehoods told about Liberia. All the government asks is for the negroes of every land to come and see for themselves. We do not promise you will find large and populated cities like London, Paris, New York or Charleston, but we promise you that you will find towns and villages built up by negroes who are striving hard to get what makes a great people—wealth and intelligence. Yours truly,

J. JAMES CHEESEMAN.

To Rt. Rev. Bishop H. M. Turner, Atlanta, Ga., U. S. A.

A MIRACLE IN MISSOURI.

THE ACHIEVEMENTS OF MEDICAL SCIENCE FAR MORE WONDERFUL THAN THE MAGIC OF THE EAST.

The Remarkable Experience of Post Master Woodson, of Panama, Mo.—For Ten Years a Cripple—To-Day A Well and Hearty Man.

(From the Kansas City Times.)

The people of Rich Hill, Mo., and vicinity have recently been startled by a seeming miracle of healing. For years one of the best known men in Bates and Vernon counties has been Mark M. Woodson, now post master of Panama, and brother of ex-State Inspector of Mines, C. C. Woodson, of this city. The people of Rich Hill, where he formerly resided, and of his present home, remember well the bent form, misshapen almost from the semblance of man, which has painfully bowed its head half to earth and labored snail-like across the walks season after season, and when one day last month it straightened to its full height, threw away the heavy butt of cane which for years had been its only support from total helplessness, and walked erect, firmly, unhesitatingly about the two cities, people looked and wondered. The story of the remarkable case has become the marvel of the two counties. Exactly as Mr. Woodson told it to a *Times* reporter, it is here published

"For ten years I have suffered the torments of the damned and have been a useless invalid; to-day I am a well and hearty man, free from almost every touch of pain. I don't think man ever suffered more acute and constant agony than I have since 1884. The rheumatism started then in my right knee, and after weeks of suffering in bed I was at last relieved sufficiently to arise, but it was only to get about on crutches for five years, the ailment having settled in the joint. Despite constant treatment of the most eminent physicians the rheumatism grew worse, and for the last four years I have been compelled to go about bent half toward the ground. In the winter of 1890-91, after the rheumatism had settled into its most chronic form, I went to Kansas City upon advice of my brother, and for six weeks I was treated in one of the largest and best known dispensaries of that city, but without the slightest improvement. Before I came home I received a strong galvanic battery, this I used for months with the same result. In August, 1892, I went to St. Louis, and there conferred with the widely known Dr. Mudd of hospital practice fame, and Dr. Kale of the city hospital. None of them would take my case with any hope of affording me more than temporary relief, and so I came home, weak, doubled with pain, helpless and despondent.

"About this time my attention was called to the account of a remarkable cure by Dr. Williams' Pink Pills for Pale People of locomotor ataxia, rheumatism and paralysis. I ordered some of the pills as an experiment. When I began to take them, the rheumatism had developed into a phase of paralysis; my leg from the thigh down was cold all the time and could not be kept warm. In a short time the pills were gone, and so was the cane. I was able to attend to the duties of my office, to get about as a well and strong man. I was free from pain and I could enjoy a sound and restful night's sleep, something I had not known for ten years. To-day am practically, and, I firmly believe, permanently cured of my terrible and agonizing ailment. No magician of the Far East ever wrought the miracle with his wand that Dr. Williams' Pink Pills did for me."

To verify the story beyond all question of doubt Mr. Woodson made the following affidavit:

State of Missouri, } ss.
County of Bates, }

I, M. M. Woodson, being duly sworn on my oath, state that the following statements are true and correct as I verily believe.

M. M. Woodson.

Subscribed and sworn to before me this 3d day of March, 1894.

John D. Moore, *Notary Public.*

Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for $2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Co.

JUST FOR ONE MONTH.

If selling and drinking liquor could be completely stopped in any one place for a single month, says Father Lambing, what a change it would make! Instead of staggering home on Saturday nights under a load of drink to abuse hungry and half-clad wife and children, men would be carrying baskets of groceries and parcels of clothes to wife and little ones. The family could then all gather around God's altar on Sunday in praise and thanksgiving, instead of spending the day, as many now do on account of drink, in sin and want at home.

Obedient and beloved children are jewels of the highest value.

THE LIVER.

That Story of Hon. John M. Rice.

The best thing we have seen of late, in the medical line, was an article published by us last month copied from the Covington, (Ky.) Post, concerning the Hon. John M. Rice, of Louisa, Lawrence county, Ky. It is possible there are other examples in our own state equally as interesting, and equally as worthy of publication, if so we should be pleased to know of them and to publish them for the benefit of our readers. For there are bodily ills enough which cannot be cured to allow people to suffer with those which can be.

The Hon. John M. Rice is a well-known man in Kentucky and, it goes without saying, that his statements made to the Covington Post are to be relied on.

A reference to the article itself will show the bodily troubles and suffering he endured and how he was cured. Now it perhaps is not fair to assume that all cases of sciatica and liver trouble can be successfully treated in the same way; it may be so, but when Dr. Pasteur inaugurated his theory of inoculation for hydrophobia, he recognized there were some cases he could not reach. We presume the same is true of the prescription which Mr. Rice used, but it would seem from the numerous newspaper accounts we see of it that it has unusual power and in the severest kinds of cases. The prescription used was Dr. Williams' Pink Pills for Pale People.

Our readers, no doubt, have seen published elsewhere many cures of paralysis by this preparation, which is all very wonderful indeed, and demonstrates the strides which are being made in medical practice. It demonstrates, too, that Dr. Williams is entitled to all the renown and fame which he is acquiring. He has had these little pills put up in convenient form that they may be had by the masses, and now nearly every druggist in the south has them in stock, or they may be had from the Dr. Williams' Medicine Co., at Schenectady, N. Y.

That African Yoruba Country.

BY T. A. DUNLAP.

For the first time since the beginning of the publication of The Voice of Missions I come asking a small space in your valuable paper, not that I have so many important things to say, but because of my anxiety and overwhelming zeal for the cause which it represents, and that wonderful letter from "Yoruba," West Coast Africa, published in the July number, written by Rev. D. Brown Vincent, pastor of African church at Lagos. That letter moves me from head to foot. He calls it the "great Yorubas Land," healthful climate, and, as yet, independent, though England holds forth over Lagos on the coast.

Brother Vincent is very desirous of coming to America and instructing his brethren of African descent about the country, its climate, healthfulness, produce, minerals and other matters of great importance. I am fully persuaded that if he comes, he will be the greatest factor used in the hands of God to convince some of these stiff-necked American Negroes, and confirm scores of remarks already made by you (Bishop Turner.) Why not have him come and let 11,000,000 of Africa's Sabbe descendants hear, make ready and go over and possess the goodly land?

Bro. Vincent says the land is acquired by application and not by purchase. My God!! What a glorious opportunity!

The Cincinnati convention felt in Africa. Glory to God, trust it will be felt around the globe until nations awake from their slumbers and many of the bloody deeds *now* being perpetrated upon this, the most submissive race on earth, will cease forever. A hundred thousand could go to this "Yoruba country," at the least by 1896, just four years before the beginning of the 20th century, have time to get thoroughly settled, and be able to celebrate the 20th anniversary of our Lord and Savior Jesus Christ in a free home unmolested by the ravages of cowardly *slinks* and prejudiced man-haters.

Then we can sing the "land of the free and the home of the brave," and be singing the truth, and not till then. Will Bro. Vincent tell us, if possible, the area in square miles of Yoruba, present population and name of the king or chief? I hope Bro. Vincent will keep up this agitation until a hundred thousand American Negroes are landed in Yoruba land, is my earnest prayer.

Yours for God, Africa and the race.
Anamosa, Iowa.

That Dangerous Precedent.

BY BISHOP TANNER.

For the Voice of Missions.

The precedent to which we allude and mentioned in the August issue of The Voice is that of an excited body of trustees nominating on the spur of a moment and over the heads of the regularly appointed committee on nominations, professors for the chair of Greek and Latin in Wilberforce University. This we pronounced a dangerous precedent—dangerous for the reason that it might result in the election of an unfit person; one, who, on the scores of scholarship and morally, ought not to be elevated to such a lofty position.

And now we wish to say one word more in regard to it. It was our privilege recently to converse with a brother, possibly as well posted in school matters as any man in the church, and his words, substantially, were:

"Such a course is never dreamed of in any school in the land. The uniform method of electing professors is upon the nomination of committees, whose business it is to make full enquiry concerning all candidates for the positions. Nor is there a college in the land that would hazard the election of any one not regularly recommended to them by the committee on nomination."

Of course, the word of this brother is known to be true by all, who are, in any way acquainted with such methods, and we therefore dare repeat the hope that the precedent of last year will never again be witnessed.

A MAMMOTH PETITION.

The great polyglot petition which a commission of the World's Woman's Christian Temperance Union will present to the principal Governments of the world to secure legislation prohibiting traffic in liquor and opium, has already over 3,000,000 names of signers and indorsers. The petition is said to be fifteen miles in length. Four million names will be secured and then the commission will start in the autumn of 1895. It will be presented in Washington, then in London, Rome, Athens, Jerusalem, Cairo, Bombay, Canton, Colombo, Tokio, Australia, reaching San Francisco in June, 1896. A special steamer will carry the commission in their tour round the world. One million more signers are wanted. Write to Miss Alice E. Briggs, 1107 The Temple, Chicago, for blanks.—W. C. T. U. Bulletin.

LIQUOR IN THE SLUMS.

The Commissioner of Labor, Carroll D. Wright, has forwarded to the President his seventh special report, which relates entirely to the slums of New York, Philadelphia, Baltimore and Chicago, being the results of an investigation ordered by Congress. The following is his report concerning the liquor traffic in the different cities:

Liquor Saloons—In the city of New York there was at the time of the investigation one liquor saloon to every 200 persons, but in the slum district canvassed, there was one saloon to every 129 persons. In Philadelphia, in the city at large, there was one saloon to every 870 persons, but in the slum district canvassed there was one saloon to every 502 persons. In Baltimore, in the city at large, there was one saloon to every 289 persons, but in the slum district canvassed there was one saloon to every 105 persons. In Chicago, in the city at large, there was one saloon to every 127 persons. In these calculations fractions have been dropped.

THE LIQUOR TRAFFIC.

To-night it enters a humble home to strike the roses from a woman's cheek, and to-morrow it challenges this republic in the halls of Congress. To-day it strikes a crust from the lips of a starving child, and to-morrow it levies from the Government itself. There is no cottage in this city humble enough to escape, no palace strong enough to shut it out. It defies the law when it cannot coerce suffrage. It is flexible to cajole, but merciless in victory. It is the moral enemy of peace and order, the despoiler of men, the terror of women, the cloud that shadows the face of children, the demon that dug more graves, and sent more souls unsaved to judgment than all the pestilences that have wasted life since God sent the plagues to Egypt, and all the wars since Joshua stood beyond Jericho. It comes to ruin, and it shall profit mainly by the ruin of your sons and mine. It comes to mislead human souls, and to crush human hearts under its rumbling wheels. It comes to bring gray-haired mothers down in shame and sorrow to their graves. It comes to change the wife's love into despair, and her pride into shame. It comes to still the laughter on the lips of little children. It comes to stifle all the music of the home, and fit it with silence and desolation. It comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks this world.—Hon. Henry W. Grady.

BEEFSTEAK AND LIVER.

An old man and a young man worked together in the same shop. One day the young man took off his apron and started for the door.

"You are going to get a drink, Jim?" said the old man.

"That's just what I'm going to do."

"Go and get your drink. I used to do the same thing when I was young. When I was first married there was a gin mill next door to the shop where I worked, and I spent fifty or seventy-five cents a day in it, out of the dollar and a half I earned. Well, one morning I went into the butcher's shop, and who should come in but the man that kept the saloon.

"'Give me ten or twelve pounds of porter-house steak,' says he.

"He got it and went out. I sneaked up to the butcher, feeling in my pocket to see if I had any money left.

"'What do you want,' says the butcher.

"'Give me ten cents' worth of liver,' says I.

"It was all I could pay for. Now you go and get your drink. You'll eat liver, but the man that sells you the stuff will have his porterhouse on his table every morning. The man behind the bar eats the best beefsteak; the man in front of the bar eats liver. I haven't touched the stuff for thirty years, and nowadays I'm eating porterhouse steak myself."

REMOVE THE CAUSE.

Drink, drink, drink! Full a year ago I went into a Manchester jail. We had got a new and magnificent one, and as long as you license drunkard-makers, you will have to build prisons to hold the drunkards they make. I went into that prison, and I stood on one spot where, with one glance, I could command 1000 cells, and every one tenanted. I went from door to door down those terrible aisles with a warden and a chaplain, and as door after door was opened I put the question, "How came you here?" The answer that met me in almost every case was, Drink. On, on we went down the gloomy aisle, and it came like a funeral knell—drink, drink, drink! dragging down the young, the educated, the uneducated—no respector of persons—bringing them first to the jail, and ultimately hurling them down to hell. I say, let us stand before the evils of our country and try to ascertain their cause. Let our Christian ministers do it; they are bound to do it. We are bound by our loyalty to our country, and, above all, by our loyalty to our common Father, God. I go then to the prisons and ask, "What brought you here?" Out comes the answer, Drink. I go into the workhouse, and I ask, "What brought you here?" and then comes the old answer, Drink. I go to the lunatic asylum, still it is Drink. I look down into the damnation of hell, and from millions of voices comes the response, Drink. I am no philosopher; I am no orator—I am a plain, blunt man, but I have common sense enough to see that if we remove the cause the effect must cease.—Rev. C. Garrett.

TEMPERANCE NEWS AND NOTES.

There are nine lodges of Good Templars in the city of Chicago working in the Scandinavian language.

The Grand Lodge of Good Templars of Scotland numbers 38,027, with nearly 20,000 Juvenile Templars.

In the city of Fort Worth, Texas, 1500 arrests of women were made in the last year, nine-tenths of the number, at least, for drunkenness.

The President of Mexico has decreed that an impost of $500,000 shall be levied upon the distilleries of alcoholic liquors for the next fiscal year.

The Central Council of Trades Unions, Minneapolis, has taken action condemning vinegar factories for using old whisky barrels in which to supply vinegar, as they are found to be poisonous.

Of the ninety-four members of the Canadian Provincial Parliament recently elected sixty-three are pledged to vote for a prohibitory law in case the courts decide the test case in favor of the provinces.

The Massachusetts Legislature adopted an investigation law, giving the State Bureau of Statistics $5000 with which to conduct an investigation of the relation of the liquor traffic to crime, pauperism and insanity.

Intemperance, like treason, ought to be made odious in the land, and there is a close similarity between the two. The treasonable man endeavors to dethrone the rightful sovereign, and intemperance dethrones reason, the ruler of our soul.—Cardinal Gibbons.

In the County Tyrone, Ireland, there is a district of sixty-one square miles, inhabited by nearly 10,000 people, in which there are no saloons. The result has been that there is not a policeman in the district, the poor rates are one-half what they were before, and the police magistrates testify to the great absence of crime and disorder.

If young men would think of the result before beginning to take the first drink, very few would take it.

ANNUAL CONFERENCES.

12th District—Bishop H. M. Turner.

Nova Scotia Conference, Yarmouth, August 15th.

Ontario Conference, Hamilton, August 22nd.

Michigan Conference, Lansing, September 5th.

Bermuda Conference, Somerset, October 10th.

Sierra Leone and Liberia Conferences will have their dates arranged in April, 1895.

West India Conferences hereafter appointed.

9th District—Bishop H. M. Turner.

Indian Conference, Guthrie, O. T., October 24th.

Arkansas Conference, Fort Smith, October 31st.

West Arkansas Conference, Texarkana, November 7th.

South Arkansas Conference, Mariana, November 14th.

Mississippi Conference, Natchez, November 27th.

North Mississippi Conference, Coldwater, December 11th.

Middle Mississippi Conference, Durant, December 18th.

To the East Via
CENRTAL RAIIROAD OF GEORGIA
— AND —
Ocean Steamship Co.

This is without doubt the cheapest, nicest and most pleasant way to go to New York, Boston or Philadelphia. Very low rate tickets are now on sale. Tickets include meals and berth while in transit.

Three trains daily to Macon, two to Savannah via this line.

If you are going to any point in Florida ask for tickets via the Central Railroad,

"The Quickest Route."

J. C. HAILE, Gen. Pass. Agent, Savannah, Ga.
SAM. B. WEBB, Trav. Pas. Agt., 16 Wall St., Atlanta, Ga.

$12.00 to $35.00 a week can be made working for us Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th and Main Streets, Richmond, Va.

CATHERINE WEST.
Mid-wife and Nurse.
62 Young St., Atlanta, Ga.

The Georgia Pacific Railway Co.

Samuel Spencer, F. W. Huidekoper and Reuben Foster, Receivers.

The Great Thoroughfare, East and West,

—BETWEEN—

GEORGIA, ALABAMA AND MISSISSIPPI.

Condensed Schedule, Effective January 21st, 1894.

62 Daily.	52 Daily.		53 Daily.	63 Daily.
......	6 45a	Lv..Atlanta..Ar	6 20a	......
......	s 9 05a	..Tallapoosa..	s 3 45a	......
......	f10 30a	...Oxanna...	f 2 10a	......
......	s10 35a	...Anniston...	s 2 05a	......
......	s11 36a	...Pell City...	s 1 00a	......
......	¶12 50p	ArBirm'ghmLv	11 30a	......
4 45p	1 20p	LvBirm'ghmAr	¶ 7 40p	10 12a
6 20p	s 2 20p	Little Warrior.	s 6 38p	8 40a
7 01p	s 2 55p	... Cordova....	s 6 00p	7 58a
7 42p	s 3 30p	..Day's Gap..	s 5 25p	7 18a
7 57p	s 3 43p	Patton Junct'n	s 5 10p	7 02a
8 00p	s 3 46p	....Corona....	s 5 07p	7 00a
......	s 4 25p	..Bankston....	s 4 25p	......
......	s 4 53p	... Fayette....	s 3 50p	......
......	s 5 02p	... Covin	s 3 40p	......
......	s 5 25p	..Kennedy....	s 3 16p	......
......	s 5 58p	...Hudson	s 2 43p	......
......	¶ 6 35p	ArColumbusLv	¶ 2 05p	......
......	6 55p	LvColumbusAr	1 45p	......
......	s 7 36p	..West Point.	s 1 03p	......
......	s 8 43p	.. Mathiston...	s11 57a	......
......	s 9 01p	... Eupora....	s11 38a	......
......	s 9 45p	.. Kilmichael..	s10 53a	......
......	s10 10p	... Winona....	s10 30a	......
......	s10 27p	.. McAnerney..	s10 10a	......
......	s10 38p	.. Carrollton..	s 9 58a	......
......	s10 52p	..Malmaison..	f 9 43a	......
......	s11 15p	..Greenwood..	s 9 18a	......
......	s11 35p	.. Itta Bena..	s 8 58a	......
......	f11 14p	... Berclair...	f 8 4[illegible]	......
......	s12 12a	..Moorhead..	s 8 26a	......
......	s12 26a	.....Baird.....	s 8 15a	......
......	s12 40a	..Indianola..	s 8 03a	......
64 Daily.	s12 54a	..Heathman..	s 7 53a	65 Daily.
......	f 1 00a	.Holly Ridge..	f 7 47a	......
......	s 1 23a	.. Elizabeth..	s 7 29a	......
9 00a	s 1 31a	.. Stoneville..	s 7 23a	4 50p
f 9 17a	f 1 43a	.. Fish Lake..	f 7 13a	4 35p
9 35a	2 00a	ArGreenvilleLv	7 00a	4 15p

s Stop for passengers. f Stop on flag. ¶ Meal station.

Pullman Palace Drawing Room sleeping cars will be operated on trains Nos. 52 and 53, Atlanta and Birmingham.

W. H. GREEN, Gen'l Manager, Washington D. C.
W. A. TURK, Gen'l Pass. Agent, Washington, D. C.
W. B. RYDER, Superintendent, Birmingham, Ala.
S. H. HARDWICK, Ass. Gen. Pass. Agt., Atlanta, Ga.

ABOUT GOING TO AFRICA.

Hundreds and hundreds of letters are coming into our office asking how to get to Africa, and especially to Liberia. We would be so glad if the people would understand that we are no African emigration agent. We believe Africa offers the only future to the Negro race of this country, but we are not an African emigration agent.

However, Yates & Porterfield, 19 Williams street, New York city, who have ships running to and fro to Africa, will carry any one desiring to go, 12 years of age and over, for $100 and supply them with six months' support after their arrival; under 12 years of age, they will carry them for $50 each and supply them with six month's support. Write them and make terms with them. Those desirous of communicating with the African Colonization Society can write to Mr. J. Ormond Wilson, Colonization Building, Washington, D. C. They represent African emigration and not us. So let us alone.

H. M. T.

THE ETV&G RAILWAY SYSTEM

TWO DAILY SOLID VESTIBULE TRAINS
WITH PULLMAN SLEEPERS
For Georgia & Florida.

Leave Cincinnati by Q. & C.	7:00 P. M.	9:00 A. M.
Arrive Atlanta, by E. T. V. & Ga.,	11:10 A. M.	1:50 A. M.
Arrive Macon " "	1:54 P. M.	4:45 A. M.
Arrive Jacksonville, S. F. & W. Ry,	10:50 P. M.	1:15 P. M.
Arrive Brunswick, E. T. V. & Ga	8:50 P. M.	11:59 A. M.
Arrive Savannah, S. F. & W.	9:47 P. M.	11:42 A. M.

B. W. WRENN, General Passenger Agent, KNOXVILLE, TENN.

Savannah, Florida and Western Railway.

WAYCROSS SHORT LINE—TIME CARD. CORRECTED TO JULY 29, 1894.

15	5	23	35		32	78	6	
2 15p	6 45p	2 43a	7 55a	Lv......Savannah......Ar	11 42a	9 30p	7 00a	......
4 40p	8 55p	4 35a	9 23a	Ar......Jesup......Lv	10 13a	7 33p	4 35a	......
6 03p	10 20p	5 50a	10 22a	......Waycross......	9 08a	6 10p	3 00a	......
6 45p	......	7 50a	......	......Brunswick......	......	......	7 25p	......
1 21a	10 45a	......	......	......Albany......	1 3[illegible]a	......	4 00p	......
8 40p	......	8 40a	12 30p	......Jacksonville......	7 00a	3 20p	7 00p	......
......	1 43a	......	12 27p	......Valdosta......	......	3 52p	11 32p	......
......	3 39a	......	1 50p	......Thomasville......	......	2 30p	9 30p	......
......	9 25a	......	4 30p	......Monticello......	......	11 38a	5 30p	......
......	5 50a	......	3 17p	......Bainbridge......	......	1 02[illegible]	7 00p	......
......	7 30a	1 25p	......	......Gainesville......	......	10 35a	6 15p	......
......	9 05a	2 51p	......	......Ocala......	......	9 47a	4 15p	......
3 50a	......	2 00p	5 10p	......Sanford......	1 15[illegible]	10 20a	......	......
......	1 05p	6 55p	9 45p	......Tampa......	8 00[illegible]	6 30a	12 15p	......
......	1 45p	7 35p	10 25p	......Port Tampa......	7 20p	6 00a	11 40a	......
......	4 25a	......	4 20p	......Macon......	......	11 00[illegible]	10 45p	......
......	7 35	......	7 50p	......Atlanta......	......	7 30a	7 30p	......
7 00a	5 00p	......	8 55p	......Montgomery......	7 30p	7 18a	8 00a	......
12 25p	......	......	3 05a	......Mobile......	......	12 20a	......	......
5 00p	......	......	7 35a	......New Orleans......	......	7 50p	......	......

SLEEPING CAR SERVICE AND CONNECTIONS.

Trains 32 and 35 carry Pullman buffet sleeping cars between New York and Port Tampa. Trains 23 and 78 carry Pullman buffet Sleeping cars between New York and Jacksonville. Train 35 carries Pullman sleeping car Waycross to Montgomery, Nashville, Louisville and Cincinnati. Trains 5 and 6 carry Pullman sleeping cars between Savannah and Ocala. Trains 6 and 23 carry Pullman sleeping cars between Savannah and Jacksonville. Passengers for Jacksonville by train 23 can enter sleeping car at 9 p. m. Trains 15 and 35 make close connection at Waycross for Mobile, New Orleans and the southwest.

Tickets sold to all points and sleeping car berths secured at passenger stations.

R. G. Fleming, Superintendent, Savannah, Ga.
W. M. Davidson, General Passenger Agent, Jacksonville, Fla.

CENTRAL RAILROAD OF GEORGIA,

H. M. Comer & R. S. Hayes, Receivers.

In Effect June 3, 1894. Standard time 90th meridian.

GOING WEST—READ DOWN. GOING EAST—READ UP.

No 19 Sund only.	No. 7. exc'pt Sund	No. 3. D'ly	No. 1. D'ly	STATIONS.	No. 2. D'ly	No. 4. D'ly	No. 8. exc'pt Sund	No 20 Sund. only.
6 30p	6 00p	8 45p	8 30a	Lv......Savannah......Ar	6 30p	6 00a	8 00a	1040a
7 35p	7 07p	9 47p	9 35a	Ar......Guyton......Lv	5 23p	4 58a	6 51a	9 35a
8 32p	8 30p	10 55p	10 40a	......Rocky Ford......	4 09p	3 45a	5 30a	8 25a
8 55p	......	11 25p	11 03a	......Millen......	3 40p	3 15a	......	8 00a
11 10p	......	7 45a	1 15p	......Augusta......	1 30p	7 30p	......	5 50a
......	......	......	s 6 10p	......Milledgeville......	s 8 05a	......	......	......
......	......	3 45a	3 40p	......Macon......	11 30a	11 00p	......	......
......	......	1 54p	10 28p	......Americus......	5 20a	1 35p	......	......
......	......	3 30p	11 45p	......Albany......	4 10[illegible]	11 50a	......	......
......	......	4 51p	4 10a	......Eufaula......	10 17p	10 37a	......	......
......	......	8 01p	......	......Troy......	......	7 19a	......	......
......	......	6 13a	6 32p	......Griffin......	9 02a	8 2[illegible]p	......	......
......	......	7 45a	8 05p	......Atlanta......	7 30a	6 55p	......	......
......	......	11 00a	......	......Columbus......	......	3 45p	......	......
......	......	6 15p	......	......Birmingham......	......	8 45a	......	......
......	......	7 55p	......	......Montgomery......	11 00p	7 45a	......	......

DINNER TRAIN—Daily except Sundays—Leaves Savannah 2 p. m., arrives Guyton 3.05 p. m. Returning, leaves Guyton 3.45 p. m., arrives Savannah 4.50 p. m.

Daily	Daily	Ex. Sun.	Ex. Sun.	SAVANNAH, LYONS, AMERICUS AND MONTGOMERY.	Ex. Sun.	Ex. Sun.	Daily	Daily
7 30p	7 10a	......	......	Lv......Savannah......Ar	......	......	7 30 p	5 45a
11 45p	9 55a	......	......	Ar......Lyons......Lv	......	......	4 55 p	1 30a
......	3 00p	......	......	Ar......Americus......Lv	......	......	12 00m	......
......	8 00p	......	......	Ar......Montgomery......Lv	......	......	7 15 a	......

TYBEE SCHEDULES.

	Daily	Daily	Daily	Daily	Sun only	Sun only	Ex. Sund
Leave Savannah......	9 30a	2 30p	6 15p	7 30p	11 10a	......	......
Leave Tybee......	7 00a	11 40a	9 30p	——	12 40p	5 00p	605p

Time between Savannah and Tybee one hour in each direction.
sDaily except Sunday.
Sleeping cars on night trains between Savannah and Augusta; Savannah and Macon; Savannah and Atlanta. Parlor cars between Macon and Atlanta.
Ticket office 19 Bull street and depot.
For further information, and for schedules to points beyond our line, apply to ticket agents or to

J. C. HAILE, General Passenger Agent, Savannah, Ga.
THEO. D. KLINE, General Superintendent.
W. F. SHELLMAN, Traffic Manager.
J. C. SHAW, Traveling Passenger Agent.

It's Hood's that Cures

The combination, proportion and process by which Hood's Sarsaparilla is prepared are peculiar to itself. Its record of cure is unequalled. Its sales are the largest in the world. The testimonials received by its proprietors by the hundred, telling the story that Hood's Sarsaparilla Cures are unparalleled in the history of medicine, and they are solid facts. Get only Hood's.

Hood's Sarsaparilla Cures

Hood's Pills cure Constipation, Indigestion.

Children's Feet.

Foolish as well as careless mothers allow their children to wear cramping footgear, the former on account of a desire to have the little people's feet appear small and the latter from thoughtless inattention. A pair of shoes is bought which fit the foot snugly. The feet grow rapidly, and the shoes soon become too small. The proper plan is to get the shoes large enough for the growing feet, and then they will not have to be cast aside until they are worn out, and the feet will retain their normal shape.

Gasoline as a Cleanser.

A gown that has become sadly soiled, and yet is not of wash material, may be as well cleaned as if it had been put into the tub. This is done by using gasoline in bulk. It may be bought at any hardware shop where materials for different sorts of stoves are kept. Use plenty and wash the frock in a big pan without any ripping apart at all. It will come out spotless, not even requiring to be ironed at all.

How Jolly!

Eh! who said that? The answer is as prompt as the question from the dear chappie who has checkmated the rheumatism with Hostetter's Stomach Bitters, unequalled as well for dyspepsia, liver complaint, inactivity of the bowels or kidneys, nervousness, lack of vitality, appetite or sleep. Use the great tonic and you will be ultimately happy I now afflicted.

Those who try to make a home in a flat realize that it is a flat failure.

Dr. Kilmer's SWAMP-ROOT cures all Kidney and Bladder troubles. Pamphlet and Consultation free. Laboratory Binghamton, N. Y.

The yeast of industry, application and energy will raise the mortgage.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
{SEAL} Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & Co., Toledo, O.

Sold by Druggists, 75c.

"A Practical Age"

Is a fit epithet for the present age. "Of what use is it?" and "How soon will I get my money out of it?" are questions always asked before making an investment of any kind. Bright, intelligent young ladies no longer spend their time in acquiring useless accomplishments. Parents who wish to render their children independent, cannot do a wiser thing than give them a course in shorthand and typewriting. For young ladies it is a genteel and pleasant work, and for young men it is often the stepping stone to a higher business position. For terms, etc., in the best, most thorough and complete school in the South, write Miss McNutt's School of Stenography & Typewriting, 137 and 130 S. B. & L. Assn. B'ldg., Wall St., Knoxville, Tenn.

Attention, Tourist.

The most pleasant and cheapest way to reach Boston, New York, and the East is via Central Railroad and Ocean Steamship Company. The rate is $42.30 for the round trip, $24.00 straight. Tickets include meals and stateroom. Tables supplied with all the delicacies of the season. For information call on or address any agent of Central R. R.

Karl's Clover Root, the great blood purifier, gives freshness and clearness to the complexion and cures constipation, 25 cts., 50 cts., $1.

If afflicted with sore eyes use Dr. Isaac Thompson's Eye-water. Druggists sell at 25c per bottle.



KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 50c and $1 bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs, and being well informed, you will not accept any substitute if offered.

McELREES WINE OF CARDUI.



For Female Diseases.

INTERESTING LETTER

From Rev. James H. Deputie, P.E. of the M. E. Church, Liberia, Africa, Not Intended for Publication, But We Venture to Give It to the Public at the Risk of His Displeasure.

MOUNT OLIVE, LIBERIA, WEST AFRICA, June 23, 1894.—Rev. Bishop Turner, D.D., LL.D.: Dear Bishop—I have been anxious to write you for some time from this remote part of the world, but I have put it off from time to time waiting to get some money that I could send you to pay up my subscription for THE VOICE OF MISSIONS for last year and this. I am greatly interested in that paper and I hope that you will be able to keep it alive. I am now sending you $5 in one of our mission drafts, which may be of some service to you if you can get it to New York and have it exchanged for greenbacks. With this $5 I wish you to please send one copy of the paper to Mrs. Anna M. Pitman, Monrovia, Liberia, West Africa, and credit her with the subscription and postage for 1894 and 1895 and the remainder place to my credit and continue the paper to my address, and always consider me a subscriber to your valuable paper.

I had the pleasure of visiting the Liberia annual conference of the African M. E. church, which held its session in Lower Buchanan instead of Upper Buchanan, where it was first appointed. I was not the delegate from our conference this year. The Rev. I. N. Roberts had that honor and was well pleased to greet the brethren.

I met Elder Ridgel, who presided for the sessions of the conference, and heard him preach the Sunday morning's discourse, which was a grand sermon. Sunday night, after the sermon by Rev. Roberts, the appointments were read out and the brethren separated for another year of labor.

Elder Ridgel takes well among the people of Grand Bassa county, and his little bit of a wife has already found employment as principal in a high school for the training of girls in Edina under the auspices of the government. I think they will make a better success here than they did in S. Leone. There are many things persons coming from the United States to this country have to learn that are not taught in college halls, but are gathered in the school of experience. Many here are carefully watching the progress of the African M. E. church in Africa and at the same time read the urgent appeals that are made by those who are interested in the work to raise means to keep the work alive. The man who comes to Africa to labor as a missionary has but little sympathy and more especially if he should be a colored man. I have read from time to time the appeals for help as made by Elder Frederick, your oldest missionary in the African fields. His position is not a very enviable one, and at the same time he is representing a very large branch of the Chistian church. It may be that in the near future things will take a change and our people will lay hold upon their obligations with more zeal and energy.

Death has recently taken from us many of our most useful citizens. Among those who have recently died are Hon. E. J. Barclay, one of the associate judges of the supreme court, recently appointed, and his brother, Anthony, judge of the court of quarter sessions for Grand Bassa county; Hon. H. D. Brown, secretary of the senate; Hon. S. M. Benson, senator from Bassa county, and Hon. H. W. Grimes, atttorney general. The places of these young men are hard to fill. We are greatly in need of useful men in this country at the present time and we hope soon to see many who are qualified, and looking for what they will never receive in the United States, come here where they can be useful to themselves and the race they represent. With best wishes for your health and the health of your family, I remain yours sincerely,

JAMES H. DEPUTIE.

Infants Working for Africa—Let Older People Blush With Shame.

HELENA, ARKANSAS,
August, 4, 1894.

Bishop H. M. Turner, D.D., L.L.D., Bishop of Africa Etc.,

Rev. and Dear Father.

You will please find enclosed the sum of twenty-five dollars forwarded to you for the African Missionary work by the "Infant Foreign Missionary Societies," of Carter's Chapel, A. M. E. church, of Helena, Ark.

There are two of these societies. One is composed of our pastor's wife, Mrs. Callie Swan, our organist; Miss Jennie Whiting and 19 little girls whose ages run from two to eleven years.

These little girls send you eighteen dollars. The following is their roster:

Mrs. Callie Swan, president.

Gertrude Shannon, first vice president.

Sallie Brown, second vice president.

Mary Wright, secretary.

Emma V. Wilson, assistant secretary.

Sudie Greer, treasurer.

Viney Ware, Jennie Lynch, Lovey Gibson, stewardesses.

Ella Haynes, Maria J. McCracken, Emma Alexander, trustees.

Lilian Alexander, Fannie Shannon, Bessie Carter, sick committee.

Lula Lawrence, Ida Hutchison, Manna McCracken, Katie Shannon, Sarah Robinson, board of directors.

Miss Jennie R. Whiting, director of music.

The other society is composed of the same two ladies and fourteen little boys, whose ages range from one to twelve years. They send you seven dollars. Their roll is as follows:

Mrs. Callie Swan, President.
Frank Adair First vice-President.
Robert Ellison, Second vice-Pres.
Temple Alexander, Secretary.
Frank Ellison, Treasurer.
Eddie Lawrence, } Stewards.
Asbury Adams, }
Harry Drake, }
Daniel A. Payne Carter, } Trustees
Joseph E. Ellison, }
Jesse Smith, }
Aaron Myers Carter, }
John H. Brooks, } Board of Directors.
Isaac Thompson, }
Roscoe C. Alexander, }

Miss Jennie R. Whiting, Organist and Director of Music.

Mrs. Callie Swan, the wife of the beloved pastor of Carter's Chapel A. M. E. church of this city, has worked indefatiguably, in conjunctson with her husband in directing these babies in their Master's work. The result is that these little ones have learned to give cheerfully, both of their little means and services, to the support of those noble missionaries, who, with such abnegation, consecration and self denial, are giving themselves to God for the redemption of Africa.

This early engaging the infant mind in missionary work, this early directing attention to the needs of the Negro in his fatherland and this arousing of a determination to engage in the crusade against this ignorance of Christ and this early assistance in forwarding the banner of Christ and the torch of His gospel farther into the interior of the Land of Darkness, must, if persisted in, give eventually from this band more than one Boanerges to the African missionary work.

Sister Swan organized the girls in March of this year, 1894, and the boys in the following month.

Miss Jennie Whiting has assisted persistently in her line—the musical training of both societies—and much credit is due her also for her effort in seconding Sister Swan.

Very respectfully, your babes in Christ,

MARY WRIGHT,
Sec. Girls' I. F. M. Society.
TEMPLE ALEXANDER,
Sec. Boys' I. F. M. Society.

By JAS. E. CARTER.

STRANGE CONCATENATION.

Birmingham Preachers Out of Balance.

On July 28th during the political campaign between Oates and Kolb for the gubernatorial chair of Alabama, Wm. Walker, A. A. Williams, L. J. Green, T. L. Jordan, T. W. Coffee, W. C. Banton, E. M. Thomas, B. S. Williams, T. W. Walker, J. W. White, W. B. Lewis, S. L. Groves, B. Crawford, G. B. Hamilton, J. H. Warrick, A. W. Wilson and R. Gray, all represented as colored ministers of the gospel, addressed a campaign letter to the democrats of Alabama and, among many other things, said:

"We come not seeking social equality," and after proceeding with other remarks, again said, "We ask that the law requiring equal and separate accommodations on railroads be enforced."

We have no criticism to make or fault to find of these colored ministers for being democrats if they choose, or for voting the democratic ticket. We presume they had two evils to choose between, and one of the parties was about as good as the other. For white folks are white folks when it comes to any question involving the interest of the Negro, but we do most stubbornly and uncompromisingly object to any body of Negro ministers telling the American people that the colored people do not desire social contact and are in favor of separate cars on the railroad. That is one of the reasons, indeed it is the chief reason, we favor African emigration, because we have sense enough to know that the Negro is doomed to degradation where he has no social contact, and so would any other race be under heaven. The whole philosophy of civilization and life hinges upon social contact, or social equality, if you choose to call it so. But everybody knows there is no such thing as social equality upon the face of the globe. We dare any man to point to a single instance among the nations of the earth. But there is such a thing as social contact or social touch, and any race deprived of it is in durance vile and can no more hope to rise to respectability, honor and distinction than we can hope to jump over the moon: and, so far as equal and separate accommodations on railroads are concerned, is downright humbuggery. It is not a decent subterfuge. It is a mere *ignis fatuus* to deceive ignorant Negroes. There can be no such as equal and separate accommodations on railroads, unless everybody who has the same kind of a ticket is allowed to ride where they please. Moreover, every colored man and woman knows the cars are not equal in their comforts one time out of a thousand. But suppose they were equal in their construction, are not the Negro cars always put in front of the cars assigned to the whites? And in some instances we have seen baggage cars placed in the rear of the colored cars, so that if the engine should jump the track, not only would the white cars help to crush the Negro to death, but all the trunks and baggage would assist. But it is useless to present arguments, for such a law, rule or regulation is unjust and even barbarous, and it requires but a moment's reflection to see it. Some of these ministers are well known to us personally. They are our friends and God knows we are theirs, but we beg to say, friendship or no friendship, they have perpetrated violence upon themselves and upon their race, and their address to the democrats of Alabama will be quoted in the courts of the land by lawyers and judges, when they are dead and in their graves, to show that the Negro does not desire even-handed justice. Let a case come before the courts tomorrow in regard to any discrimination against the colored race, and that address will be in the hands of every lawyer engaged in the opposition. And with all due respect to our brethren of the ministerial fraternity, we beg to say that if they are lacking in judgment and common sense, they would render a greater service to their people by being silent.

PROF. W. H. COUNCILL, than whom we have no abler man in colored flesh, is making a grand addition to his Normal College buildings at Normal, Ala., by erecting a large building to be known as the Langston Hall. We were present some days a few weeks ago, while a large assembly of teachers from all over the adjacent country were there in daily session for mutual improvement and we had the audacity to try to lecture upon psychology before them.

LOVE your enemies, for often you may profit by the truth they tell about you.

Highest of all in Leavening Power.—Latest U.S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

ODD THINGS.

The song of wild birds is usually a succession of three or four notes, continued during the same interval, mostly without interruption.

The hair appears to have a life of its own. Many well-authenticated instances are known of the hair of dead bodies increasing in length after interment.

Bessemer, Ala., owes its origin to the fact that in the immediate vicinity there is a vein of iron ore from five to twenty feet thick and inexhaustible.

The brain of man is the most highly convoluted of that of any animal in the world. The lower the animal in the scale of intelligence the smoother the brain.

Three small bones stretched in a chain across the middle ear are named the mallet, the anvil and the stirrup, from real or fancied resemblances.

The only clothing materials used in Madagascar are silk and rofia cloth. The latter is spun from a fiber taken from a native plant and is seldom exported.

The human lungs retain the air in their substance with such obstinacy that it can not be expelled by any compression short of absolutely disintegrating the tissue.

A log of wood about ten feet in diameter, in the center of which was imbedded a stone weighing nearly four pounds, was found the other day in a saw-mill at Reading, Mich.

Why They Fade.

Colored clothing fades because it is put into hot water. Even the brown hosiery will keep the bright russet tint if washed in cold water. Nothing else is good for lisle thread, silk or silk and thread underwear. Printed lawns, cottons and linens are in danger the moment hot water touches them. Woolens, on the other hand, should never be put in cold water. Only white goods should be boiled.

Tobacco Caused Consumption — No-to-bac Cures the Tobacco Habit and Consumptive Gets Well.

TWO RIVERS, Wis., Aug. 25.—[Special.]—Great excitement and interest has been manifested in the recovery of an old-time resident of this town, Mr. Jos. Banker, who has for several years been considered by all his friends a hopeless consumptive. Investigation shows that for over thirty-two years he used three and a half pounds of tobacco a week. A short time ago he was induced to try a tobacco-habit cure called "No-To-Bac." Talking about his miraculous recovery today he said: "Yes, I used No-To-Bac, and two boxes completely cured me. I thought, and so did all my friends, that I had consumption. Now they say, as you say, 'how healthy and strong you look, Joe,' and whenever they ask me what cured my consumption I tell them No-To-Bac. The last week I used tobacco I lost four pounds. The morning I began the use of No-To-Bac I weighed 127¼ pounds; to-day I weigh 169, a gain of 42½ pounds. I eat heartily and sleep well. Before I used No-To-Bac I was so nervous that when I went to drink I had to hold the glass in both hands. To-day my nerves are perfectly steady. Where did I get No-To-Bac? At the drug store. It is made by the Sterling Remedy Company, general western office, 45 Randolph street, Chicago, New York office, 10 Spruce street, but I see by the printed matter that it is sold by all druggists—I know all the druggists in this town keep it. I have recommended it to over one hundred people and do not know of a single failure to cure."



Those who have the most have it, as a rule, because they save the most. They're more economical. These people buy Pearline. Proof—in all stores of the better class throughout the land, you'll find the sales of Pearline far in the lead. Now, these economical people wouldn't use Pearline for their washing and cleaning, if they didn't find it to be just what we say—the most economical in every way. Would they?

Send it Back — Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back.* 440 JAMES PYLE, New York.

Electric Ranche Fences.

There are electricians in Texas making a specialty of installing battery outfits for charging barb-wire fences with electricity. There are many thousand miles of such fence in Texas which serve to keep the cattle in bounds, except in cases of a stampede, when the pointed barbs are entirely too mild. It has been found that such fences charged with electricity will stop the wildest stampede. It is also contemplated to attach telephone transmitters and receivers at convenient points to such electrified wire and thus enable the "rounders" to be in constant communication with rancho headquarters. As many of the ranches are scores of square miles in area, the utility of such use of electricity can readily be seen.

A guardian of the peace of Gardner, Me., was recently found asleep by a townsman, who handcuffed him and releived him of his valuables.

Purely a Local Disease.

Tetter is a local disease and needs local treatment. The irritated, diseased skin must be soothed and smoothed and healed. No use to dose yourself and ruin your stomach just because of an itching eruption. Tetterine is the only simple, safe and certain cure for Tetter, Eczema, Ringworm and other skin troubles. At druggists or by mail for 50 cents. J. T. Shuptrine, Savannah, Ga.

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LADIES.
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